अग्निशिखा

(विप्रलम्भगीतिमालिकेयम्)

रचयित्री

दीक्षितपुष्पा

पाणिनीय शोध संस्थानम्

बिलासपुरे

१९८५

पुरोवाक्

कौञ्चद्वन्द्ववियोगोत्थशोकः श्लोकत्वमगादादिकवेर्यस्तेन सहैव काव्यस्यानुभूतिगम्यत्वं सुतरां प्रतिष्ठितम् । विषमापीयं सरणिर्जगतोऽनादिपरम्परयाध्यासीना तद्वदेव प्रतिपादयति समतामेव तथापि दृश्यते वैषम्यं व्यक्तिभेदेन । एकैव घटनाऽवलोकिता नोत्पादयति प्रभावं सममेव मानसेषु सर्वजनानामित्यनुभूतिरपि भिद्यते व्यक्तिभेदेनेति सहृदयसंवेद्यत्वमपि काव्यस्य प्रतिष्ठितम् । अनुभूयमाना भावाः संसारस्य कस्यचिदेवाभिव्यक्तिचारुत्वञ्जनयन्ति । भावोद्वेगोऽपि सर्वेषां मनःसु समानो नोपजायते, येषाञ्च जायते न ते सर्वेऽपि तमभिव्यञ्जितुमलम्भवन्ति । अतोऽयं मार्गः काव्यस्य भावोद्वेगं तदभिव्यक्तिक्षमत्वञ्चापेक्षते । साधारणोऽप्ययमुद्वेगः कविसहृदययोः कविष्वेवाभिव्यक्तिमर्हति । एतदर्थमेव द्विधा व्यवस्थापिता प्रतिभा राजशेखरेण कारयित्री भावयित्रीतिभेदेन । तत्र निरपेक्षाऽनाश्रितभेदेयं कारयित्री प्रतिभैव कविकर्मसु प्रयोजयति, संस्काराहितभावबन्धाँश्च विमुञ्चति वाङ्मये । दृश्यमानान्सर्वानपि भेदानवगणय्याप्रतिहतं प्रसरति सेत्यपार्थकोऽयं भेदः स्त्रीत्वनिबन्धनः पुंस्त्वनिबन्धनो वयोनिबन्धनो वा । अत एवोक्तं राजशेखरेण- "योषितोऽपि कवीभवेयुः संस्कारो ह्यात्मनि समवैति, न स्त्रैणं पौरुषं वा विभागमपेक्षत इति ।" (काव्यमीमांसातः)

प्रकृतिसिद्धमिदं मृदुत्वं नारीहृदयस्य पुरुषेभ्योऽधिकमिति घनत्वमनुभूतीनां, तीव्रत्वं संवेदनानामुद्वेगो भावानामात्मना समर्पणं हृदयस्यानिरुद्धवेगश्च स्नेहस्य जनयन्ति संभावनां काव्यबीजस्य नारीमनःस्वेव चिरमतनु च प्रसरणाय पल्लवनाय वा । चारुत्वन्त्वसाधारणधर्मविशेषो नारीणामिति सुसिद्धमपि चेत्संगच्छते शास्त्रीयेण वैदुष्येण तर्हि दधाति नितरां मनोहारित्वमित्याचार्यायास्त्रिवेदिपुष्पायाः सरसभाव-

सिन्धोरुच्छलितमिदमुच्छ्वसितं काव्यस्य न केवलमुचितं प्रशस्यमपि । भावप्राचुर्यमेव हेतुरत्रातिस्पृहणीयाग्निशिखायाः प्रज्वलने । या विलक्षणा ज्वलितमपि भावनिकरं जीवयति ।

इयमग्निशिखा ज्वलिता सहसैव कथं हृदये ।
निशितैस्तव दृष्टिशरैः सकलं शकलीक्रियते ॥
संदह्य मनोभावं गलिताधिरहं जाता ।
ज्वालैरतिजवनयुतैर्ज्वलितं ननु जीवयते ॥

भावपीठिकायामस्यामेव समाधृतेयं कृतिर्लब्धावकाशान्तर्वेदनास्वेत्र । लोकयात्रावलम्बभूतप्रज्ञाकारायां विनिबद्धः सङ्कुलितो व्याकुलितो व्यालुलितश्च भावोद्रेको भित्वाखिलबन्धान्निर्याति यदा द्रुतन्तदा लोकप्रमापकानि सर्वाण्यपास्यन्ते । इदमेव घटितमिहापि । यथा यथा विमुच्यन्ते शास्त्राणि प्रज्ञाहितानि तथा तथा त्वरते हृदयमातुरतापन्नम् । सर्वं ज्ञानसमुदयं विभवनिकरञ्चापहृत्य सर्वोत्कर्षेण वर्ततेऽयं प्रवाहो नैसर्गिकभावसरितो या घनीभूतापि द्रुतन्द्रुतिमुपागता प्रियदर्शनेन । कविरेव जायते वारम्वारं काव्येष्विवेति निर्बाधं कथनीयं यद् ध्वन्यतेऽनया साक्षात्कृतं स्नेहबन्धस्यापरिहार्यत्वं प्रतिपदम् । न विद्यते चेज्जीवने सकलमानवीयसम्बन्धानामाधारभूतोऽयं चरमस्रोतस्तर्हि शून्यता व्यर्थता वा तस्य स्पष्टमेवेति भावना मुखरिता सर्वत्र । चिरसञ्चितानामाकुलभावानामनिरुद्धगतिप्रवाहश्छित्त्वा हृदयग्रन्थीन्निर्गतो दरीदृश्यते समन्तात् । स च धारणाक्षमत्वमपि मनसोऽतिक्रम्य वरीवृत्यते ।

सिन्धुमन्थनेनोद्गतममृतमिव हृन्मथनेनोद्गतेयं धारा काव्यस्य स्पृशन्ती हृदयकुहराणि सहृदयानां, सञ्चालयन्ती चित्तानि धीराणां, निविशन्ती मनःसु मनस्विनामाददती च सघनपीडाकुलमात्मकुक्षौ पनीपत्यते वेगेन । सर्वत्र द्रष्टुं शक्यते व्याकुलतेयं व्यथाकुलितस्य हृदयस्य । यतते चेतः सततं सङ्गमनाय परन्तैराश्यमूलकं वैलक्ष्यन्न जहाति मनः क्षणमपि ।

नैतदपि यन्न कृतमुद्यमनं प्रियसङ्गमाय। निखिलेऽपि रत्नाकरे विलोडिते रत्नस्यैकस्याप्यनधिगमनमधिजिगमिषां तीव्रतरां द्योतयितुमलमिति। सर्वान्पथो विहाय एक एव पन्थाः समाश्रितः येन गन्तुं शक्यते प्रियहृदयं, यस्मिँश्च समाहिता सारता सारमयस्य भुवनस्यासारता चान्यदीयस्य।

आधारभूतेयं भावना प्रियसङ्गविषयिणी न हीयते क्षणमात्रमपीति निर्वहणं बीजस्य न परिहृतं सर्वथा। मेलिष्यति जनः कोऽपि भवत्समो येन सह समुपजनिष्यते बन्धश्चेतस इत्याकाङ्क्षया प्रतीक्षया च सार्धमेव हृतं वयो यातमिति विप्रलम्भस्य प्राणभूतेयं संजिगमिषा प्रियेण, यियतिषा मनसो, विदधिषा बहूपायानां, जिगाधिषा च प्रियमनसि वरीवृत्यन्ते संच्छाद्य कृतिमिमाम्। वैशिष्ट्यं प्रतीकानां, वैविध्यं कल्पनानां, वैचित्र्यञ्चोक्तीनामाद्यन्तमाकीर्णानि येषामवलम्बनेन विशिष्टोऽयं भावलोकोऽधिगन्तुं शक्यते, यश्च सुखदुःखात्मिकां लौकिकीमनुभूतिं विहाय भावसमावेर्नातिभिन्नं वर्तते।

नैसर्गिकोऽयं स्नेहबन्धो नापेक्षते सीमानं न वा द्विनिष्ठत्वम्। विलक्षणेयं शालभी रीतिः प्रीतेर्यत्र शलभेन परित्यज्यमानाः प्राणा नावगम्यन्ते दीपकेन, यत्र सुधांशुकृते जनितः प्रोन्माथस्तोयराशेर्नावगम्यते सुधांशुना, यत्र नलिनीगतोऽनुरागो नावगम्यते चञ्चरीकेणेत्येकनिष्ठैव प्रीतेर्दृश्यते सर्वत्र। पारसरत्नमप्यतिशय्य वर्तते दर्शनं प्रियस्य यदयोनिभं हृदयं दर्शनेनैव कनकं विदधाति। दन्दह्यमानमन्तर्दाहेन परिलक्ष्यते हृदयं प्रतिपदम्। यतोऽनन्तपीडाकरी संविदेव कल्पिता काव्यहेतुत्वेनातो ग्रन्थाऽवसानेऽनवसितागीतिरानन्त्यं तस्याः पीडाया द्योतयितुमलम्।

गता नो गन्ता वा शममपि च पीडाऽनवसिता
न याता नो याता क्षणमपि विरामं मम कथा।
न रेमे रन्ता वा विकलितमिदम्मे हृतमनो–
मनोज्ञोऽसि त्वं रे! न च मम मनोऽज्ञायत कथम्?

अनीप्सितत्वेऽपीप्सितत्वं, वैरस्येऽपि स्वारस्यं, नैष्ठुर्येऽपि समर्पणञ्च प्रीतेरेकनिष्ठतामैकान्तिकतां श्लाघनीयपरावस्थाञ्च द्योतयन्ति। जीवनस्यामन्दसुखवृन्दमपि परिसमाप्तं मतं यस्मिन्, यत्र प्रवृत्तं मनः कथमपि नो परावर्तते, यश्च मनोरथानां पराभूमिस्ततोऽपि नाधिगम्यतेऽनुरागबिन्दुरपि चेत् तर्हि युज्यत उपालम्भपरम्परेयं बहुविधा। यस्य दर्शनेन जीवनं कृतार्थता-मुपैति स तु दर्शनप्रदानमप्यनुग्रहाय मन्यते, यस्तु स्नेहसिन्धु-रपि सन् बिन्दुदानेऽपि कृपणः, यश्च विशालतमेऽपि हृदये कोणमेकमपि दातुमौदार्यविहीनः स कथन्नोपालम्भनीयः।

प्रीतिमञ्जरीरसं निपीय यो न मोदते
किं समायुतं मनोऽतिनिर्दये तथाविधे।
यस्तु सौख्यमप्युपेक्षते यशोऽभिलिप्सया
वेत्ति नो धराऽधरा मनोनिबन्धनादृते॥

अपि च— मधुराकृतिस्त्वदीया कलिता यदा गुणेन
जाता विचित्रतेयं दाहस्तु चन्दनेन।
भावोदयं विहन्तुं जानाति योऽवमन्तुं
अयि! मे हते दुराशे संश्लेषमेषि केन?

एकाकित्वानुभूतिरपि स्वीयाऽभिव्यज्यमाना दृश्यतेऽने-कशः। तीव्रतरातुरता, तरलतापन्नं हृदयमौत्कण्ठ्यञ्चादम्यं पोषयन्त्यसकृत्तां प्रतिपदम्। व्याप्यमानेयं धारा वियोगस्य तरलयन्ती सहृदयहृदयानि, सिञ्चन्ती च बीजं विप्रलम्भस्य प्रवहमानाऽनेकधा द्रष्टुं शक्यते ययाऽभिषिक्तमिदं बीजं तरसा द्रुमायते शिशिरयति च तापं काव्यरसिकानाम्। वैविध्ययुतोऽयं छन्दोबन्धोऽपि प्रशस्यः यस्मिन् ग्रथितैः प्रकृतिपेशलैर्भावैर्भाव-दीप्तिर्दीप्यतेऽनुभूयते च वारम्वारम्। पदान्यपि झटिति भावै-रानुकूल्यमेत्य स्वयमेवावतीर्णानीव दृश्यन्ते येषां लालित्यमपि सुतरां लालनीयः।

प्रथमेयङ्कृतिरित्याकण्ठमाप्लावनन्तरलायितसंवेदनसरसि, साक्षादवलोकनमात्मानुभूतीनामुद्दीपनञ्च प्रतिभाया घनतामेवोपैष्यन्त्युत्तरोत्तरमित्याशास्यते । दृढताञ्चोपयास्यति भावभूमावावृतं भवनं भावबन्धानाम् । समन्तादिह परिलक्षितमात्मविस्मरणञ्च यत्कृते प्राथम्यमेवापेक्षते न चरमत्वमिति संभावनमपि वरीवृध्यते काव्यरसिकानाङ्कृते काव्यमधुरिम्न इत्युद्धरणीयमिदं मननीयं वचनमानन्दवर्धनाचार्यस्य ।

प्रतायन्तां वाचो निमितविविधार्थामृतरसा
न सादः कर्तव्यः कविभिरनवद्ये स्वविषये ।
परस्वादानेच्छाविरतमनसो वस्तु सुकवेः
सरस्वत्येवैषा घटयति यथेष्टं भगवती ॥

(ध्वन्यालोकतः)

संस्कृतकाव्यपथमनुप्रयातानां सहृदयपथिकानां हृदयेषु चिरं चकास्त्वियमग्निशिखेत्याशासानः ।

डॉ. कृष्णकान्त चतुर्वेदी
आचार्योऽध्यक्षश्च
संस्कृतपालिप्राकृतविभागानाम्,
रानीदुर्गावतीविश्वविद्यालये, जबलपुरे (मध्यप्रदेशे)

हृद्गतम्

प्रज्ञावतां विदुषां कुले जनिरेव प्राक्तनसंस्कारविशेषैः संभवतीति संभावना मदीयसुसंस्काराणां पूर्वकृतां प्रथिमानमुपनीतापि क्व विलोपमयासीदिति चिन्तयितुं न शक्यतेऽद्यावध्यपि यच्चक्षुषोरुन्मीलनादेव घटनात्प्रागपि विघटनस्यानवसिता परम्परेयं पोषकरी दुर्दैवस्य मेऽनवरुद्धगतिविसङ्गतितितिभिस्तन्यतामुपेत्य तनोति जीवनस्य जाज्वल्यमानताम्। द्विविधमिदं विधानं भृशं क्षिणोति मे चित्तं प्रतिक्षणं यदक्षय्यस्नेहसमुदयमप्युपेत्य किमुपनीयते प्रकृतिपेशलस्य नारीजनस्य नारीत्वमेव प्राधान्यम्। नोपजायेतेदमाश्चर्यावहं दोषावहं वा स्त्रीत्वमेव पुरस्कृत्य प्रवर्तनापरायामस्यां भूमौ, परं दुःखावहन्तु दूयमानमनसः समुपजायत एवेत्यन्यथाकर्तुं नैव शक्यते विचारसरणीयं सततं चिन्तयमानाया अपि। नारीजनसुलभसंवेदनबहुत्वञ्च बाहुल्येनाधिगतमनेन हतहृदयेनेत्यनवसानमपि पीडासमुदयस्यौचित्यकरमेव सर्वथा। नव्यव्याकरणे दत्तावधानाया अप्यस्याश्चित्तमिदं बलान्नीयते यदि काव्यरचने तर्हि युक्तमिदं वक्तुं यत्सान्तेऽप्यस्मिञ्जगत्यनन्तपीडाकरी संविदेव काव्यहेतुत्वेनानुभूता मया न कल्पिता। लेखनमुद्दिश्य तु क्वचिदपि किञ्चिदपि नैव लिखितम्मया। यदाऽप्यपरिहरणीयं जातमलेखनं तदैव कृतेयं धृष्टता स्वीयमल्पज्ञत्वं सम्यग्जानन्त्या अप्यनया लेखन्येति सर्वथा क्षमामर्हतीयमकिञ्चित्करी बुधजनैरुदारमनस्कैः।

नैव शक्यमधिगन्तुमनवधि विधिविलसितं किमिति निखिलमपि जननमजायत विलासभूमिर्दुरदृष्टस्य यस्यामुन्मथितोऽयं भावोद्वेगो नाशक्यतावरोद्धुं प्रयत्नविधृतोऽपि। धारा च तस्य नावधारिता नैवाप्यवधीरिता मया। बन्धसहस्रमपि भित्त्वा द्रुतन्निर्गतायास्तस्याः शततमोऽप्यंशोऽभिव्यक्तिं नोपागत इत्येवानुभूयतेतराम्। न सर्वं वाचाभिव्यज्यत इति भावो द्रढिमान-

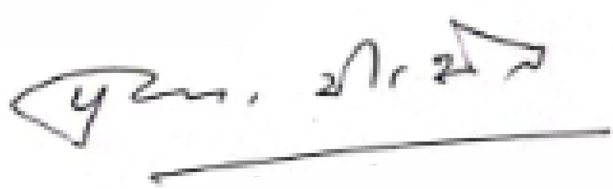
गुपैत्युपैष्यति च । अपि च यो हृदयमवजानाति स गिरा कथं जानातीत्यनुभूतिगम्यत्वमेव सुतरां निश्चीयते काव्यस्य । अनुभूतीनामवगमोऽनुभूतिभिरेव संभवतीति शब्दव्यवायमपास्यैव तत्र गन्तुं शक्यते । अरुन्तुदनुभूतीनां क्षयोऽपि न जायते संवेदनबहुले मनसीत्यवसानमपि कथं शक्यते तासाम् ? एतदर्थमेव चरमगीतिर्मयानवसानत्वेन व्यपदिष्टा यस्याञ्च शब्दसमुदयस्य कोशनिकरस्य वा वैयर्थ्यं सर्वथा स्वीकृतम् ।

न वर्णैस्तद् वर्ण्यं प्रिय ! यदनुभूतं हृदि मया
क्षरत्वं गच्छेन्मेऽनवरतविलापेऽक्षरकुलम् ।
विभिन्नैः शब्दार्थैर्विपुलविपुलः कोशनिकरः
क्षमो नो क्षन्ता वा विशकलितमेतत्कलयितुम् ॥

अतलजलकुलकलितहृदयसागरस्योत्तालतरङ्गकुलमनवगाह्यावगाह्यन्ते यदा वाह्योपचारा, यदा च निरुपधिर्निरवधिर्निरपेक्षो निस्सीमश्चायं स्नेहवन्धोऽपि बध्यमानो दरीदृश्यतेऽनभिलषितवन्धनेषु तदा भृशमाकुलीभूयानिवष्यति चित्तं राधिकायाः प्रशस्यरागसागरेऽवगाहनपरं कृष्णं येन प्रदर्शिता विलक्षणाऽप्यभिलषणीया पद्धतिः प्रेम्णो ययाऽधरीक्रियन्ते रूपं वयो जातिरन्यानि च सर्वाण्यपि लोकबन्धनानि । सीमाबद्धोऽयं लोकः सर्वतस्सीमानमेवापेक्षते । प्रीतेरपरपर्यायमीश्वरमपि निबध्नाति यो बन्धनेषु स कथं सहते नीतिं रीतिं चातिक्रम्य वर्तमानाया निरुपधिप्रीतेर्निस्सीमत्वम् ? सकलबन्धनसमुदयमपास्य मनोनिबन्धनेनैव निबद्धया राधिकया समं संपूजितो विश्वस्मिन् स कृष्णोऽपि पाषाणत्वमेवोपनीतः पाषाणहृदयेन लोकेन, भ्रमति च राधिका तदीयमन्तर्दृष्टिगवेषणे । न चाऽद्यासौ क्षमा तरलयितुं तरलीकृतेनापि हृदयेनेति भ्रमिष्यत्येव सा वियोगविकलिता । सततं गरलपायिनो जीवनेऽनायासं समागतं पीयूषमपि गरलायते चेत्तर्हि नात्र चित्रं किमपि न वा नियतिविरुद्धम् । तथाप्युपहसनीयता यायत्यते यदि मनो नियतिविलङ्घने ।

पूजनीयपितृचरणैर्गुरुचरणैश्च यैर्गीर्वाणीसुधासरस्याप्लाव्यानुकम्पितं चेतस्तन्माधुरीविमोहितं न रमते संस्कृतसमाराधनादन्यत्र क्वचिदपि, येषाञ्च शुभाशीर्भिरेव प्राकाश्यन्नीतेयं कृतिस्ते सर्वेऽपि गौरवशालिनो गुरुवर्यास्सादरं समर्चनीयाः। येषामविच्छिन्नहृदयतन्तवोऽनवरतं संयुज्य मनसा मे विजानन्ति मनोगतमकथितमपि, विचारयन्ति च यानि मद्गतमेव तानि प्रियमित्राण्यपि सस्नेहं स्मर्तव्यानि।

यदि संस्कृतज्ञसहृदयानां हृदि मोदमाधास्यतीयं दोषबहुलाल्पमपि तर्हि धन्या भवेयमित्याशयैव प्रस्तौमि भवतां दोषज्ञत्वेन (पाण्डित्येन) सम्यक्परिचिताऽप्यहं दोषानुपेक्ष्य हृद्भावग्रहणायैवाऽनुरुन्धाना। पदसंख्यातोऽपि भूयसी दोषाणां संख्या संभविष्यतीति जानानापि यन्निवेदयामि कृतिमिमां तत्सुधीजनधीरतापन्नधियो विश्वासोपगमादेवेति सर्वथा क्षन्तव्येयं विदुषां वशंवदा सहृदयाधीना—



पाषाणाभिहतैः पयोदपटलैर्नीरत्वमासाद्यते
तद्वत्तेश्मसमेऽसमे हृदि घने जेघ्नीयमानेन मे।
नीरीभूय विनिर्गतेन मनसा या नैव निर्वापिता
स्नेहाम्भःपरिषेचनं मृगयतेऽग्नेस्तन्तन्यमाना शिखा॥

स्वप्नो नु माया नु मतिभ्रमो नु
क्लिष्टं नु तावत्फलमेव पुण्यम्।
असन्निवृत्यै तदतीतमेते
मनोरथा नाम तटप्रपाताः॥

इतीयमाशाक्षयमादधाना
शतव्यवायैरपि जीव्यमाना।
येनाऽनुभूता मनसो दशा मे
तस्मै हृदा काव्यकृते नतेयम्॥

वन्दनम्

येनाहं सुरभारतीसुरसरित्स्रोतःसु संप्लाविता
गैर्वाणीरसमाक्षरत्सुरतरोश्छायासु संवर्धिता।
यस्योत्सङ्गसुखं निषेव्य जनिरप्युत्कर्षमासादिता
श्रीमत्सुन्दरलालशुक्लमनघं तातं सदाहं नता॥

ज्ञानप्रभामुदितमानसचारुशोभं
तेजस्विनां प्रथम इत्यभिधानयोग्यम्।
अन्तःप्रकाशनिवहेन निरस्तदोषं
तं पूज्यपादपितरं हृदयेन वन्दे॥

भाग्यं विधाय विधिना न कृतं कदापि
सिंहावलोकनमपि क्षणमात्रमत्र।
मद्दुष्टदिष्टदलनञ्च कृतन्तथापि
तं पूज्यपादपितरं हृदयेन वन्दे॥

वात्सल्यस्य परं पदं विपदमुच्छेत्तुं सदा मे रता
तापं जर्जरितं करोति मनसो मूर्तिश्च यस्याः स्मृता।
लोकेऽस्मिँल्लघु लभ्यमप्यभयदं स्थानं यदीयाञ्चलं
वन्देऽहं मनसा सदा नतिभृता तां मातरं जानकीम्॥

आबाल्यान्निचिता चितासमजवज्वाला कराला चला
प्रारब्धानिलवीजनैरपि जनैर्दोधूयमाना च सा।
त्वत्कारुण्यनिकामनीरदघटानीरेण निर्वापिता
मातस्ते चरणाम्बुजप्रणयिनी शश्वन्नतेयं सुता॥

येनोद्भ्रान्तदिगन्तरालयशसायत्तीकृता भूरियं
तेजोभिः किल मादृशाञ्च जडताजातं विदूरीकृतम्।
औदार्यामृतधारयाऽवनमितं चेतः सदा येन मे
वन्देऽहं विदुषां वरं गुरुममुं श्रीविश्वनाथाभिधम्॥

◆◆◆◆◆

गीताऽनुक्रमः

१. अवतरणम्
२. अग्निशिखा
३. तव नामाक्षराणि
४. वीतदये हृदये
५. यापितन्न मनोऽपि शम्
६. नगेशशृङ्ग एष पातितः कथम्
७. सैव वीथि
८. मम वामनवृत्तिरियम्
९. विप्रलम्भ एव शिष्यते
१०. कीदृशं परिवर्तनम्मे
११. अहमेव किन्न निदर्शनम्
१२. लब्धं न रत्नमेकम्
१३. व्यर्थं वयो भवता विना
१४. दर्शनं स्वपनेऽपि नो
१५. परितोषोऽद्य धरामधिशेते
१६. जाता विचित्रतेयम्
१७. पाशसन्दाने समीहा
१८. रोचते नैव किञ्चित्
१९. व्यथितं मनो न निवार्यते
२०. अयमेव मेऽपराधः
२१. स्ववशता सा कथं वीता
२२. कोणमेकं देहि मे
२३. इयती करुणा न त्वया कृता
२४. मानसेन चम्पकायितम्
२५. हृदि काङ्क्षया विगतं वयः
२६. हृन्निलयं समुपैषि कथम्
२७. मृत्युरेव मृतः
२८. पारसरत्नमिदम्
२९. कथमिव न क्षीयते क्षपा
३०. अत एव न मे क्षीयते क्षपा
३१. स्नेहबन्धनं विना
३२. दयसे न किम्
३३. विशकलिता विकचवनीयम्
३४. मम जीवनलतिके
३५. द्विरेफता विहीयतां सखे
३६. तव दर्शनैषणा
३७. नो लभ्यसे मया चेत्
३८. अतिथिरसौ
३९. प्रीतिरीतिरीदृशी
४०. हृदयेन मे तरलायितम्
४१. कथयस्व मे मनस्त्वम्
४२. चेतो भाविनि जन्मनि
४३. न विन्दसे त्वम्
४४. सुखं क्वाद्य गतम्
४५. नैव तथापि
४६. निर्बन्धो मे मनसि
४७. हृदयस्य गृहं ज्वलितम्
४८. अनवसानम्

अवतरणम्

श्रिया दुरापः कथमीप्सितो भवेद्
यदुक्तमेतत्कविना[१] मृषा वचः।
मयेप्सितस्त्वं मनसोऽतितीव्रगै-
र्वेगैस्तथापीह दुरापणीयता॥

सापेक्षताहीनमुपाधिहीनं
यत्प्रेम जायेत यदा यदर्थम्।
ध्रुवं भवेत्सङ्गमनञ्च तेन
मुधा यदुक्तं कविनाऽनुगेन[२]॥

उद्वेल्लितो रागसमुच्चयो यो
निष्कारणं मे हृदये त्वदर्थम्।
तथापि ते सङ्गमने निराशा
कविप्रमाणं वितथीकरोति॥

स्नेहादृते मे नहि कोऽपि कामो
यन्मे विधात्रा निखिलं प्रदत्तम्।
त्वयाऽप्यदत्त्वा हृदये निवासं
वृथाकृतं कान्त! कविद्वयोक्तम्[३]॥

नो जाने कविकर्म मर्म कविताया वर्त्म काव्यस्य नो।
प्रज्ञाहीनतया मयाऽननुगतो मार्गः कवीनां सताम्॥
यन्नैसर्गिकहृत्सरित्तरलतापूरो निरुद्धो मया।
भित्त्वा बन्धसहस्रमद्य सहसा सोऽयं द्रुतं निर्गतः॥

शक्तिर्नास्ति मनीषिभिर्निगदिता काव्यस्य या निर्झरी।
नाऽन्तर्वृत्तितयाऽप्यसौ निपुणता लोकाद्यवेक्षाकरी॥
काव्यानामनुशीलनेन महिता नो हन्त! सा चातुरी।
हेतुः संविदहोऽस्ति काव्यरचने याऽनन्तपीडाकरी[४]॥

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१. कविना कालिदासेन। २. जाकर जेहि पर सत्य सनेहू, सो तेहि मिलइ न कुछु सन्देहू, इति वदता गोस्वामितुलसीदासेन। ३. कालिदासोक्तं, तुलसीदासोक्तञ्च।

मा भूत् सच्चरितैर्जनैर्गुणमयैरेषाऽभ्युपेता मही ।
मा भूत् प्रेम च तैः समं सुमनसामस्मद्विधानां क्वचित् ॥
प्रेम प्राज्यमये ! भवेन्न भवताद् भङ्गो मनोभङ्गकृत् ।
भङ्गो वाऽस्तु विखण्डितञ्च नचिरं तज्जीवनं जीर्यताम् ॥

संयोगादितया[५] तनोत्यतनु यद्योगे भृशं लोभनम् ।
नान्तं[६] रूपमुपेत्य नान्तमपि यत्तन्तन्यते तोदनम् ॥
तत् प्रेम प्रचुरायते मनसि नो मेमीयते मानसम् ।
धिक्तद् धिङ्मदनं भवन्तमपि धिग् धिङ्मानसं मे रतम् ॥

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४. मम्मटोक्तस्य हेतुत्रयस्याभावेऽपि यल्लिख्यते मया, तस्य हेतुर्मेऽनन्तपीडाकरी संविदेवेति चतुर्थो हेतुः काव्यस्य कल्प्यः किम् ?

५. प्रेमन्शब्दस्य रचना संयोगादिनकारान्ता वर्तते। संयोगादित्वेनैवानेन परसंयोगविषयको लोभो जन्यते मनसि। नान्तत्वेन च तज्जनितं तोदनं (पीडनं) नान्तं भवति। नान्तत्वञ्च न विद्यतेऽन्तो यस्य तथाभूतम्।

अग्निशिखा

इयमग्निशिखा ज्वलिता सहसैव कथं हृदये ।
निशितैस्तव दृष्टिशरैःसकलं शकलीक्रियते ॥ निशितैस्तव० ॥

रमणीयगुणैर्ग्रथिते रमणे रभसाऽभिरते ।
अवधीर्य समीरणरयमिदमद्य मनो व्यथते ॥

प्रग्रहहीना वृत्तिर्वैलक्ष्यमयं हृदयम् ।
असुधारणमपि कठिनं प्रतिभाति मदीयमते ॥ निशितैस्तव० ॥

भूषितभाषितमहिता रुचिता मदनोपमिता ।
मधुराकृतिरेत्य मनोऽमितमोदैर्मोहयते ॥ निशितैस्तव० ॥

प्रीतौ न भवेद् रीतिः प्रीतौ न भवेन्नीतिः ।
सीम्नैव कथं निखिलं प्रतिबद्धमिदं मनुषे ॥ निशितैस्तव० ॥

लोके किल वह्निशिखा ज्वलयति निखिलं निकरम् ।
अनया शिखया किमहो ! विपरीतमिदङ्क्रियते ॥ निशितैस्तव० ॥

संदम्य मनोभावं गलिताधिरहं जाता
ज्वलनो ह्यतिजवनयुतो ज्वलितं ननु जीवयते ॥ निशितैस्तव० ॥

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तव नामाक्षराणि !

तव नवलनामाक्षराणि निःश्वसितविनिगुम्फितानि।
हंस कलरणितानि तानि श्रुतिपथे विनिवेशितानि॥
तव नवलनामाक्षराणि॥
राधितोऽसि सरागमनसा रागसागरगाहने त्वम्।
अतलजलकुलकलितहृदि मे त्वां कथं विनिवेशयानि॥
तव नवलनामाक्षराणि॥
जेतुमभिलषितो मया विविधैरुपायैः किं सदा त्वम् ?
तव हृदयकुहराणि तानि यन्मया नहि गुञ्जितानि॥
तव नवलनामाक्षराणि॥
तरलितोऽसि नतोऽसि नो किं यियतिषाकुलिते मनसि मे।
मम मनःकषितानि तानि कथमहं प्रिय! जिगदिषाणि॥
तव नवलनामाक्षराणि॥
मिहिर इव ते दीप्तिरपि मिहिकानिभं मम धैर्यराशिम्।
द्रुतमपाकुरुते तथापि गिरा कथं समुदीरयाणि॥
तव नवलनामाक्षराणि॥
श्रन्थते नो मे मनो रमते च नो विरमति च नो किम्?
शोकवनिकायितमनसि दोलाकुलानि विनिर्मितानि॥
तव नवलनामाक्षराणि॥
त्वत्सुगन्धसुगन्धितानि मम हृदयकुसुमानि तानि।
मानसे कठिने त्वदीये कथमहं विनियोजयानि॥
तव नवलनामाक्षराणि॥
हृदयसागरघनतरङ्गविलङ्घने प्रिय ! पारये नो ।
जीवने विषमायितानि पारितानि नु कतिविधानि
तव नवलनामाक्षराणि॥
मीन इव मे जीवनं जलमन्तरेण न जीव्यते प्रिय!
निर्मलाम्भसि तव मनसि धवलायिते कथमिव विशानि॥
तव नवलनामाक्षराणि॥

गुरुजनैरनुशासितानि सञ्चितानि सुभाषितानि
नलिनदलसंहतिगलितकिञ्जल्क इव गलितानि तानि
तव नवलनामाक्षराणि ॥
लास्यलीलानटनपटुना मम मनसि विनिलीय निभृतम्
वेपितानि मनोगृहाणि किं कृतानि निकेतनानि
तव नवलनामाक्षराणि ॥

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तव वीतदये हृदये

विनिवेदितमद्य मया हृदयं मदनाग्निसमक्षमिदं सदयं
न तथापि गृहीतमिदं भवताऽनुमता भवतो भविताऽस्मि कथम्?

मधुसारयुतं भवतो वचनं कुसुमायुधसाम्ययुतं वदनं
विषमायितमत्यधिकं कठिनं निशितं हृदयं कुलिशेन कृतम्॥

मृदुचापयुतेन कृतं मदनेन मनो हि मनोजनिषङ्ग इदं
घननीलिमनीलदृशा भवता महितेन हितेन न साधु कृतम्॥

मम देहलताऽनुगता कृशतामनुतापकरं हतचित्तमिदं
विरहानलभारमवाप्य मनो गुरुभारयुतं तनुतोऽप्यधिकम्॥

अविषह्यमिमं मम शोकमये! ददता भवता न समीक्ष्य कृतं
ननु जीवितमेव मतोऽसि मया दयया परिरक्ष विनीतजनम्॥

मम निश्चलशुभ्रजले हृदये तव रूपमिदं प्रतिबिम्बयुतं
मलिने मुकुरे भवतो हृदये मम रूपमिदन्नहि सङ्क्रमितम्

शरदिन्दुनिभे शिशिरे हृदयेऽपि कृशानुशिखा शलते सुचिरं
गलदश्रुजलं समवाप्य तया नतया ननु धूमकुलं जनितम्॥

अपराऽनुरतं भवतो हृदयं विदितं न तथापि मनो विरतं
प्रियतामुपयामि कथं प्रिय ते ननु वीतदये हृदयेऽहमियम्॥

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यापितं न मनोऽपि शम्

समधिगम्य मनस्त्वदीयं सघनतरुवरसन्निभम्।
आतपाकुलितेन मनसा त्वन्मनस्तरसा श्रितम्॥

संश्रये छायामये किमु धावितं मनसा भृशम्।
नाऽप्यवाप्ता शिशिरता सा यापितन्न मनोऽपि शम्॥

त्वमसि सिन्धुरुदारताया नास्ति दोषः कोऽपि ते।
एतदपि संभाव्यते मम दुष्टदैवविजृम्भितम्॥

प्रेक्ष्य तव लावण्यमेषा धीरताऽप्यवधीरिता।
कल्पितोऽसि मया तदैव मनोरथैकधरापदम्॥

अतितुमुलसङ्गरकरं वैकल्यमयहृदयं मम।
याति नो शैथिल्यवृत्तिं तव विरहशरभेदितम्॥

किं नमितनयनेन ननु निरवेशि नवरूपं मया।
येन जागरिता पिपासा दर्शने प्रिय! पुनरियम्॥

नीलनीरदनिचयपीनतमोऽनुकारिणि मानसे।
भ्राजितं क्षणमात्रमेव सुभग! सुधाकलिताननम्॥

क्वापि नो स्थिरतामुपैत्यतिचञ्चलं चपलाकुलम्।
किं तथापि हताशया पुनरपि विलोकनमीप्सितम्॥

विषमसायक! वृत्तिरपि ते त्वादृशी विषमायिता।
यदुभयोर्मनसोस्त्वया किं पातिता न शराः समम्॥

शितशरैस्तु शरव्यतामहमेव किं समुपागता।
ज्ञास्यते रमणेन मे खलु मानसोत्कलिका कथम्॥

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नगेशशृङ्ग एष पातितः कथम्

उन्नतो नगेशशृङ्ग एष पातितः कथं
चन्द्रसारशीलतोऽनिलोऽपि तापितः कथम् ॥

आगमस्तवाभवन्मदीयमानसे यदा
नूतनैव चेतना समाहृता मया कथम् ॥

अध्वना पुरातनेन सञ्चरद् व्यथाकुलं
नव्यमार्गशोधने मनः प्रवर्तते कथम् ॥

बाधनं सहस्रधा नवीनवर्त्मसंयुतं
ज्ञायते तथापि रे ! विराममेति नो कथम् ॥

प्रागभिप्रवृत्य नैव किं पराञ्चते मनो
धृष्टता प्रदर्श्यते नु मानसेन मे कथम् ॥

सृष्टिवीक्षणे मदीयदृष्टिरीदृशी कदा
यादृशी गुणाऽनुवर्णनेन तेऽभवद् द्रुतम् ॥

नामधेयमप्यदः प्रहर्षणं करोति ते
दर्शनं सुखावहं गिराऽनुवर्ण्यते कथम् ॥

दर्शनं गिरामतीत्य वर्तते यदा हि ते
भाषणं सुधाऽभिवर्षणं करोत्यनारतम् ॥

भाषणामृतेन जीव्यते हता जिजीविषा
जीवनस्य सारतामुपैति सङ्गमो ध्रुवम् ॥

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सैव वीथी

वीथिका सा वृथा त्वं न लब्धो यया
सैव वीथी यया त्वन्मनो गम्यते।
सैव वीथी यया त्वन्मनो गम्यते ।।
रूपजातं भवेच्छ्लाघनीयं जनै-
र्व्यर्थमेतद्धि नो त्वन्मनो जीयते
सैव वीथी यया त्वन्मनो गम्यते ।।
वाग्भवेद् वैदुषीसंयुता शोभना
सा वृथा नो यया त्वद्गुणो गीयते
सैव वीथी यया त्वन्मनो गम्यते ।।
सर्वथापार्थकं भूषणानां कुलं
भूषणं तद् वरं यद्धि ते रोचते
सैव वीथी यया त्वन्मनो गम्यते ।।
श्रूयतेऽयं वसन्तोऽनुयातोऽधुना
त्वद्विना मे मनो हन्त नो मोदते।।
सैव वीथी यया त्वन्मनो गम्यते ।।
वाटिका पुष्पिता सौरभैः संयुता
भृङ्गसङ्गं विना नैव सा शोभते
सैव वीथी यया त्वन्मनो गम्यते ।।
पुष्पमेतन्न हृद्वल्लरीसंयुतं
वृन्तलग्नेन नानेन किं शीर्यते
सैव वीथी यया त्वन्मनो गम्यते ।।

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मम वामनवृत्तिरियम्

अवलोक्योन्नततरुफलमिदमाकुलितं हृदयम्।
उपहासपदं गमिता मम वामनवृत्तिरियम्।।

तेजोभिरयं तपनो नुदते तिमिरस्य ततिम्।
तमवाप्तुमिदं हतकं यतते हृदयं तरलम्।।

अम्भोधिगभीरत्वं किमु नास्ति मया विदितम्।
अवगाहितुमद्य मया तरसैव पदं निहितम्।।

पवनं प्रतिबन्धुमये प्रभवति को धरणितले ।
पाटवहीनाऽहमहोऽभिलषामि जवनदमनम्।।

विरहे जननिकुरम्बं प्रतिभाति विपिनसदृशं
विपिनं विभवैर्वलितं वल्लभ तव सङ्गयुतम्।।

दयया हीनोऽसि तदपि हृदयन्तु यियाचिषते ।
मन्दस्मितविकसितमुखमिदमिन्दुकलाकलितम्।।

मुकुलितनियतिर्निटिलः कान्तारपथः कुटिलः।
कामयमाना कमनीयनिरतिशयसुखमहितम्।।

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विप्रलम्भ एव शिष्यते

प्रीतिमञ्जरीरसं निपीय यो न मोदते ।
किं समायुतं मनोऽतिनिर्दये तथाविधे।।
किं समायुतं मनोऽतिनिर्दये तथाविधे।।
खिद्यमानमानसोऽतितिक्तनिम्बसेवया।
स्नेहधारया मयाऽभिषेचितोऽपि गर्हते।।
किं समायुतं मनोऽतिनिर्दये तथाविधे॥
येन यापितं वयोऽनुरूपसङ्गिनीकृते।
मादृशे समर्पिते जनेऽपि नाऽनुरज्यते
किं समायुतं मनोऽतिनिर्दये तथाविधे॥
जन्मता कृतार्थतामुपैति यस्य दर्शने ।
दर्शनप्रदानमप्यनुग्रहाय मन्यते
किं समायुतं मनोऽतिनिर्दये तथाविधे॥
चेतनाविहीनमप्युपैति चेतनामहो।
विप्रयोगसंस्थितं मनोऽपि मे युयुक्षते
किं समायुतं मनोऽतिनिर्दये तथाविधे॥
सर्वथा धिगस्तु तं विधिं विधानकारिणं ।
येन वज्रधारया विनिर्मितं मनो हि ते
किं समायुतं मनोऽतिनिर्दये तथाविधे॥
यस्तु सौख्यमप्युपेक्षते यशोऽभिलिप्सया।
वेत्ति नो धराऽधरा मनोनिबन्धनादृते
किं समायुतं मनोऽतिनिर्दये तथाविधे॥
हन्त ! येन रञ्जिते हृदि प्रकल्पितं छलं
भावबन्धने निसर्गजेऽपि यो विशङ्कते
किं समायुतं मनोऽतिनिर्दये तथाविधे॥
स्थायिभावयूथमप्युपद्रुतं द्रुतं कथं
यस्य शोचनेन विप्रलम्भ एव शिष्यते
किं समायुतं मनोऽतिनिर्दये तथाविधे॥

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कीदृशं परिवर्तनम्

अनभिलषितं बन्धनं मे तदपि जातं रुचिकरम्।
कीदृशं परिवर्तनम्मे मानसेऽतिसुखावहम्॥

भूरि सहचरितं यया सा पीडयत्येकाकिता।
किं मनः काङ्क्षति मदीयं भुजयुगलविनिपीडनम्

अयि! कठोरतमेऽपि तल्पे यास्ति सुलभा सा गता।
निद्रया हतयाऽभ्युपेता नो भवेयं क्वचिदहम्

अतिसुकोमलकुसुमशयनं मे कथङ्कुलिशायते।
निर्गताऽस्ति निमेषवृत्तिरियन्नयनमार्गात्कथम्?

अयि! कथं तूलोपधानमुपैति कण्टकतीक्ष्णताम्।
शयितुमिच्छति मे मनस्तव पीनवक्षसि किं चिरम् ?

परिसमाप्तममन्दसुखवृन्दं मदीयं त्वयि कथम् ?
हारितं हृदयं मयेदं नो लभे प्रिय! सुखमहम्

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अहमेव किन्न निदर्शनम्

स्नेहेन संवलितं मितं यदुदीरितं वचनन्त्वया।
तेनैव नीरसवल्लिका मे मानसी सरसायिता
स्नेहेन संवलितं मितं यदुदीरितं वचनन्त्वया॥
तीव्रभ्रमिभ्रमितेन तेन नतेन मृदुहृदयेन मे।
तव गुणजलधिरवगाहितो रत्नोच्चयेषु तृषा कृता
स्नेहेन संवलितं मितं यदुदीरितं वचनन्त्वया॥
शोभनगुणानां ग्राहकं मादृशमवेक्ष्य नु किन्त्वया ?
भुवनेषु कीर्तिमवापिता गुणराशयः संछादिताः
स्नेहेन संवलितं मितं यदुदीरितं वचनन्त्वया॥
गुणलुब्धकन्तु मया समं समवाप्य केन विचार्यते।
प्रियतम! तथापि विचारणा हृदये निधातुं किं कृता ?
स्नेहेन संवलितं मितं यदुदीरितं वचनन्त्वया॥
आह्लादिनस्तव मृदुगुणास्तुहिनेन सदृशं शीतलाः।
ननु तेऽपि मम विरहातुरेऽस्मिन् मानसे प्रखरायिताः॥
स्नेहेन संवलितं मितं यदुदीरितं वचनन्त्वया॥
हेतुं विनैव शठेन विधिना तव करे विनिपातिता।
दैवाऽनुषङ्गमवाप्य मे करुणाऽपि ते प्रपलायिता॥
स्नेहेन संवलितं मितं यदुदीरितं वचनन्त्वया॥
कन्दर्पदाहोद्दीपिते हृदये किमपि नो भासते ।
स्तम्भे धृता करिणीव मे मनसो दशा विकलायिता॥
स्नेहेन संवलितं मितं यदुदीरितं वचनन्त्वया॥
यासां न दृष्टिमुपागतोऽसि सुखाऽन्विता ललना हि ताः।
अहमेव किन्न निदर्शनं तव दृष्टिपातजडीकृता॥
स्नेहेन संवलितं मितं यदुदीरितं वचनन्त्वया॥

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लब्धं न रत्नमेकम्

रत्नाकरेऽपि मथिते लब्धं न रत्नमेकम्।
अन्वेषिता धरेयं नैवाऽवलोकितस्त्वम्॥
रत्नाकरेऽपि मथिते लब्धं न रत्नमेकम्॥
विधुना सुसङ्गतेयं राका भवेत्सनाथा।
विधुरपि तयाऽभिरन्तुं मासन्नु तप्यतेऽयम्॥
रत्नाकरेऽपि मथिते लब्धं न रत्नमेकम्॥
रविणा युता कमलिनी सुरभीकरोति सकलम्।
रविरपि तदीययोगं प्राप्तुं समुद्यतोऽयम्॥
रत्नाकरेऽपि मथिते लब्धं न रत्नमेकम्॥
उभयाऽनुरञ्जनेन लोको भवेत् स्थिरोऽयम्।
अयि! पाक्षिकेऽनुरागे हृदये भवेन्न धैर्यम्॥
रत्नाकरेऽपि मथिते लब्धं न रत्नमेकम्॥
अयि! किं वने वनेऽपि कलिकाकुलं विपन्नम्।
प्रीतिं न तु द्विरेफे दृष्ट्वा मनोऽतिखिन्नम्
रत्नाकरेऽपि मथिते लब्धं न रत्नमेकम्॥
सङ्गं यदीयमाप्तुं जन्मानि यापितानि।
नैष्ठुर्यमस्य वाचा शक्नोमि नैव वक्तुम्॥
रत्नाकरेऽपि मथिते लब्धं न रत्नमेकम्॥
चेतुं खपुष्पमेतन् मे चित्तमाकुलं किम्?
मूलं विना क्व वल्ली वल्लीं विना क्व पुष्पम्?
रत्नाकरेऽपि मथिते लब्धं न रत्नमेकम्॥

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व्यर्थं वयो भवता विना

शोकानलेन्धनताङ्गता: प्राणास्सुभग! भवता विना।
अभिभाविता तेनैव धीर्धूमायिता भवता विना॥
शोकानलेन्धनताङ्गता: प्राणा: सुभग! भवता विना॥
सकलसुखसञ्चयकरी सौभाग्यसरसा शर्वरी।
सा यामिनी यमयामिनी नो नीयते भवता विना॥
शोकानलेन्धनताङ्गता: प्राणा: सुभग! भवता विना॥
क्षीणेषु भावचयेषु कथमहमहमिका जनिता हि मे।
चिरशान्तिमुपगमिता: सततमिह कान्त! ये भवता विना॥
शोकानलेन्धनताङ्गता: प्राणा: सुभग! भवता विना॥
शातनं व्यसनोपपतनं निष्करुणनियतेर्निपतनम्।
किं समेत्य समाद्रवन्ति भृशं दयित! भवता विना॥
शोकानलेन्धनताङ्गता: प्राणा: सुभग! भवता विना॥
धवलधूलिकषायिता शशधरविरहमुकुलीकृता।
सेयं कुमुदिनी दिशति मे व्यर्थं वयो भवता विना॥
शोकानलेन्धनताङ्गता: प्राणा: सुभग! भवता विना॥
अवलम्बहीनं निस्सुखं निष्फलमिदं मे जीवनम्।
अयि! निष्प्रयोजनमस्ति निखिलं मे रमण! भवता विना॥
शोकानलेन्धनताङ्गता: प्राणा: सुभग! भवता विना॥
एकाकृति: प्रतिभासते सुखसङ्गलोलुपमानसे।
धिग्जीवनं यज्जीव्यते क्षणमात्रमपि भवता विना॥
शोकानलेन्धनताङ्गता: प्राणा: सुभग! भवता विना॥

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दर्शनं स्वप्नेऽपि नो दत्तन्त्वया

निर्निमेषं यामिनी गमिता मया।
दर्शनं स्वप्नेऽपि नो दत्तन्त्वया॥

चिन्त्यतेऽहनि चेतसा चिन्ताकुलं
जायते निशि निशि हि तत् स्वप्नायितम्।
यापितं तव चिन्तनेन दिनम्मया
दर्शनं स्वप्नेऽपि नो दत्तन्त्वया॥

त्वां विना नहि कोऽप्यहो! धरणीतले
येन मे विषमव्यथा ह्यपनीयते ।
अनुनये त्वामयि ! मुकुलिताञ्जलियुता
दर्शनं स्वप्नेऽपि नो दत्तन्त्वया॥

लालसायुतमानसं विमनायते
शोकशङ्कुरयं भृशं निशितायते।
इयमयोमयसायकैर्गलपितायिता
दर्शनं स्वप्नेऽपि नो दत्तन्त्वया॥

तव कुमुमसायकसनाभिसुचारुता
अगणितोपायैर्न विस्मरणङ्गता।
मन्मथोन्मथनैरियन्नु कदर्थिता
दर्शनं स्वप्नेऽपि नो दत्तन्त्वया॥

प्रग्रहा मनसस्स्खलनमुपयान्ति मे
कीदृशी कल्लोलिनी क्लिश्नाति मे ।
अश्रुभिर्मे वृष्टिरपि निर्भर्त्सिता
दर्शनं स्वप्नेऽपि नो दत्तन्त्वया॥

स्फुरदरुणकेसरकरालकदम्बकं
कुसुमकिञ्जल्कैर्युतं मधुकरकुलम्।

समवलोक्य द्रुतङ्गता मे धीरता
दर्शनं स्वप्नेऽपि नो दत्तन्त्वया॥

माधवीमण्डपनतं लतिकाकुलं
मन्दमारुतकम्पितं नवचम्पकम्।
तापयन्ति शितन्न किं दृष्टन्त्वया
दर्शनं स्वप्नेऽपि नो दत्तन्त्वया॥

अयि! रमण! मरणं शरणमेवाऽस्ति मे
शशिकिरणनीकाशशुचिवदनादृते।
किमशरण्या कारिता निर्घृणतया
दर्शनं स्वप्नेऽपि नो दत्तन्त्वया॥

निर्निमेषं यामिनी गमिता मया।
दर्शनं स्वप्नेऽपि नो दत्तन्त्वया॥

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परितोषोऽद्य धरामधिशेते किम्मे?

येनालङ्कृतमद्यावधि हृदयम्मे
परितोषोऽद्यधरामधिशेते किम्मे॥
परितोषोऽद्य धरामधिशेते किम्मे॥

जातो भुवि नहि कोऽपि मनस्सदृशो मे
बन्धो येन समुपजनिता मनसो मे॥
परितोषोऽद्य धरामधिशेते किम्मे॥

सङ्गहीनमिदमितं वयो निखिलम्मे
खेदं तेन कदापि गतन्न मनो मे॥
परितोषोऽद्य धरामधिशेते किम्मे॥

नयनसम्मुखं समागते त्वयि सहसा
वात्याचक्रमिदं चेतसि जनितम्मे॥
परितोषोऽद्य धरामधिशेते किम्मे॥

लब्धुं त्वां धावति चेतो गतिशीलं
पाशैः कैर्भवितासि वशङ्गमितो मे॥
परितोषोऽद्य धरामधिशेते किम्मे॥

चिरसञ्चितमिदमवधारणमपगमितं
त्वन्मयमये! जगत्प्रतिभाति कथम्मे॥
परितोषोऽद्य धरामधिशेते किम्मे॥

स्नेहसिन्धुरयमद्यावधि परिषुप्तो
जागरिते तस्मिन् मज्जति हृदयं मे ॥
परितोषोऽद्य धरामधिशेते किम्मे॥

रूपराशिरयमद्य मया दृष्टस्ते
अवलम्बनमिदमेकमेव कलितं मे ॥
परितोषोऽद्य धरामधिशेते किम्मे॥

लक्ष्यमेकमवधारितमिदं मया किं
तव हृदये लभ्येत कथं वासो मे ॥
परितोषोऽद्य धरामधिशेते किम्मे॥

शुष्कमिदं भवनं सततं प्रतिभातं
त्वयि दृष्टे हरितिम्ना युक्तमिदं मे ॥
परितोषोऽद्य धरामधिशेते किम्मे ॥
यया कदापि विमथितं नो मम हृदयं
सैव जलदमाला हृदयं व्यथयति मे ॥
परितोषोऽद्य धरामधिशेते किम्मे ॥
स्नुता येन शिशिरैव सदा हिमधारा
चन्द्रस्सोऽपि वमति गरलं प्रचुरम्भे ॥
परितोषोऽद्य धरामधिशेते किम्मे ॥

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जाता विचित्रतेयम्

मधुराकृतिस्त्वदीया कलिता यदा गुणेन
जाता विचित्रतेयं दाहस्तु चन्दनेन॥
जाता विचित्रतेयं दाहस्तु चन्दनेन॥
रूपश्रिया समुदितो वाणीविलासमुदितो
हतभाग्यता भृशं मे तृषिताऽस्मि दर्शनेन॥
जाता विचित्रतेयं दाहस्तु चन्दनेन॥
गुणराशिना युतेन बद्धं त्वया मनो मे
शक्यो मया न बन्धुं मनसाऽतिनिर्गुणेन॥
जाता विचित्रतेयं दाहस्तु चन्दनेन॥
अयि! ते विशालहृदये पूरोऽस्ति रागसिन्धोः
कृपणोऽसि बिन्दुरपि नो दत्तोऽतिनिर्दयेन॥
जाता विचित्रतेयं दाहस्तु चन्दनेन॥
अभिभाविताऽस्मि यदहं तेजोगुणैस्त्वदीयैर्-
ननु पीडयन् मनो मे दृप्तोऽसि किं मदेन॥
जाता विचित्रतेयं दाहस्तु चन्दनेन॥
रागो निबद्धमूलो मे त्वयि कथन्नु सहसा।
अवहेलना कृतेयं छलिता त्वया मिषेण॥
जाता विचित्रतेयं दाहस्तु चन्दनेन॥
जानाति योऽवमन्तुं भावोदयं विहन्तुम्।
अयि! मे हते दुराशे! संश्लेषमेषि केन ?
जाता विचित्रतेयं दाहस्तु चन्दनेन॥

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पाशसन्दाने समीहा

प्रेममदमुकुलितनयनयो राजसे किमनारतम् ?
चपलता मनसोद्गता क्षणमपि न विरमति मे कथम्॥
प्रेममदमुकुलितनयनयो राजसे किमनारतम् ?
न श्रुता नोत्प्रेक्षिता नैवाऽनुभूतेयं स्वता।
यादृशी जनिता मनसि समुपेत्य तव दर्शनपथम्॥
प्रेममदमुकुलितनयनयो राजसे किमनारतम् ?
किं स्वतासदृशं समं न समाचरितमधुना त्वया।
नोचिता तव वृत्तिरेषा पीडयति या मानसम्॥
प्रेममदमुकुलितनयनयो राजसे किमनारतम् ?
बहुलपक्षे क्षीयमाणा शशिकलाऽपि विवर्धते।
वर्धते निर्ममनसि ते संस्थितिर्मे नो कथम्॥
प्रेममदमुकुलितनयनयो राजसे किमनारतम् ?
सततवितता तव विरसता किं मया न समधिगता ?
पाशसन्दाने समीहा वर्धते नु तथापि किम्॥
प्रेममदमुकुलितनयनयो राजसे किमनारतम् ?
किं मया परिमार्गणे ते यापितं निखिलं वयो
यद् ददासि न निर्घृण त्वं! याचनेऽपि न मे क्षणम्॥
प्रेममदमुकुलितनयनयो राजसे किमनारतम् ?
अयि! तथाभवितव्यतावशतामहं समुपागता।
नो मनो विनियम्यते यमितेऽपि सततं मे हतम्॥
प्रेममदमुकुलितनयनयो राजसे किमनारतम् ?

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रोचते नैव किञ्चित्

रोचते नैव किञ्चिज्जने नो वने।
अद्य जातोऽभिलाषो भवद्दर्शने॥

वस्तुतो राजते सङ्कुलं यज्जगत्।
शून्यतापन्नमाभाति मे दर्शने॥

सृष्टिरेषा भवेन्मा भवेद् यातु वा।
किं निबद्धं मनो मे भवद्दर्शने॥

जीवनं भूरि नीतं विना केनचित्।
आश्रयेच्छा कथं मे भवद्दर्शने॥

यद् भवन्तं विना लभ्यते नो सुखम्।
कीदृशं जातमेतन्मनो दर्शने॥

व्यर्थमेषा जनिर्मे भवन्तं विना।
जीवनं मे गतं तत्त्वसंशोधने॥

निर्गुणं यत्स्वरूपं मया पूजितम्।
किं गुणीभूतमेतद् भवद्दर्शने॥

कीदृशं मादकन्ते स्वरूपं शुभम्।
धिक्कृतश्शोभिवर्गो भवद्दर्शने॥

चित्तचाञ्चल्यहीनं प्रवृत्तं सदा।
अद्य जातं चलं किं मनो दर्शने॥

मानसे कोऽपि नो मे निबद्धः कवचिद्-
रज्जुहीनं मनो बन्धितं दर्शने॥

अम्बुवाहेन तुल्यो ध्वनिर्यच्छ्रुतस्-
तन्मनो मे मयूरो रतो नर्तने॥

यद् विधानं सदा जीवने मेऽभवत्।
तद् विधानं विनष्टं भवद्दर्शने॥

याऽनुभूतिर्धृता पूर्णतासंयुता।
साऽनुभूतिर्विनष्टा भवद्दर्शने॥

पूर्णता नैव लोके भवन्तं विना।
भावना कीदृशीयं भवद्दर्शने॥

सैव सृष्टिस्तु सैवाऽनवद्या गतिर्-
नूतनोऽयं प्रमादो भद्दर्शने॥

धीरता या सदा जीवने मे रता।
सा गता धीरता मे भवद्दर्शने॥

धारितं पालितं वीक्षितं चिन्तितम्।
तत्तु सर्वं विनष्टं भवद्दर्शने॥

मानसे राजतां तावकीनाकृतिः।
साऽवशिष्टा पिपासा भवद्दर्शने॥

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व्यथितं मनो न निवार्यते

श्रुतमपगतं निखिलं कथं व्यथितं मनो न निवार्यते।
तव गुणचयोऽनुपमो हि मे शून्ये मनस्यवतार्यते॥
श्रुतमपगतं निखिलं कथं व्यथितं मनो न निवार्यते॥
अतिभूमिमुपयाते क्षुभितचेतसि वसन्नधिराजसे।
निष्पन्दशून्यशरीरकं कथमिन्द्रियैर्विजिहास्यते॥
श्रुतमपगतं निखिलं कथं व्यथितं मनो न निवार्यते॥
क्व गतं सकलशास्त्रामृतं क्व नु चिन्तितं तपसा युतम्।
क्व गता विमोक्षसरणिरसौ केनापि सकलं हार्यते॥
श्रुतमपगतं निखिलं कथं व्यथितं मनो न निवार्यते॥
आशैशवान्मे धीरता बुधजनकुलैः स्पृहणीयता।
स्खलितं नवीनमिदं कथं हृदयन्तु येन विकार्यते॥
श्रुतमपगतं निखिलं कथं व्यथितं मनो न निवार्यते॥
नलिनीदलो निशितायते मलयजरसोऽप्यनलायते।
तुलनामनारोपितमिदं तपनं न मे शिशिरायते॥
श्रुतमपगतं निखिलं कथं व्यथितं मनो न निवार्यते॥
प्रबलो रजःप्रसरो धियं कलुषीकरोति कथं भृशं।
ज्योत्स्नाऽनुयाति घनाऽन्धकारमये! कथं प्रतिसार्यते॥
श्रुतमपगतं निखिलं कथं व्यथितं मनो न निवार्यते॥
विषवेगविषमैः सायकैरनुवेधिता सकला तनुः।
प्रतिरोमकूपमवाप्य हतमदनेन किं न विचार्यते॥
श्रुतमपगतं निखिलं कथं व्यथितं मनो न निवार्यते॥
हरहाससितमन्दस्मितैराकर्षितं हृदयं मम।
तेनैव सह शान्तिर्गता किं किं न भवता कार्यते॥
श्रुतमपगतं निखिलं कथं व्यथितं मनो न निवार्यते॥
मदकलकलैः कोलाहलैः परितो जयध्वनिरुच्यते।
ननु कीदृशोऽभिभवोऽभवन् नहि जीवनं मे धार्यते॥
श्रुतमपगतं निखिलं कथं व्यथितं मनो न निवार्यते॥

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अयमेव मेऽपराधः

अयमेव मेऽपराधस्त्वमवेक्षितो मया किम् ?
स्नेहस्फुलिङ्ग एष ज्वलितो नु मानसे किम् ?
अयमेव मेऽपराधस्त्वमवेक्षितो मया किम् ?
कणसन्निभेन तेन दाहो न जन्यतेऽयम्।
स्नेहस्य मारुतेन संधुक्षितस्त्वया किम्?
अयमेव मेऽपराधस्त्वमवेक्षितो मया किम् ?
संदीपिताग्निना मे क्षारीकृतो विवेको।
देहो न दह्यते किं क्वथते च मानसं किम् ?
अयमेव मेऽपराधस्त्वमवेक्षितो मया किम् ?
आजन्मनस्तु हृदये बीजं प्रसुप्तमासीत्।
त्वत्स्नेहवारिणैव तरसा द्रुमायितं किम् ?
अयमेव मेऽपराधस्त्वमवेक्षितो मया किम् ?
अयि! कीदृशी विधेयं स्नेहस्य दर्शिता मे।
व्यामोहशोषखेदैः सततं विबाधिता किम् ?
अयमेव मेऽपराधस्त्वमवेक्षितो मया किम् ?
चिन्ताशतैर्धृतेयं वाणी प्रवर्तते नो।
सरितः प्रपात इव मे दृष्टिस्त्वया कृता किम् ?
अयमेव मेऽपराधस्त्वमवेक्षितो मया किम् ?
दुःखप्रकर्षममितं सोढुं घृतं शरीरम्।
तव दर्शनाशया मे प्राणैर्न मुच्यते किम् ?
अयमेव मेऽपराधस्त्वमवेक्षितो मया किम् ?
क्षणमात्रमेव हृदये निहिता समादरेण।
मध्येपथं त्वयाऽहं रभसाऽपहस्तिता किम् ?
अयमेव मेऽपराधस्त्वमवेक्षितो मया किम् ?
विजनासु वीथिकासु भ्रमताकुलेन मनसा।
स्वीयं हतं ललाटं सहसैव विस्मृतं किम् ?
अयमेव मेऽपराधस्त्वमवेक्षितो मया किम् ?

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स्ववशता सा कथं वीता

सुभग! सुकुमारतेयन्ते कथं मे भाति विपरीता।
अशनिघातोपघातैर्मे कथं गम्भीरता नीता॥

सुभग! सुकुमारतेयन्ते कथं मे भाति विपरीता॥

प्रवृत्तं यन्मनो मथितुं कथञ्चिन्नोत्सहे वदितुम्।
स्वसंवेद्याऽविषह्येयमनाख्येया व्यथा जनिता॥

सुभग! सुकुमारतेयन्ते कथं मे भाति विपरीता॥

मदनदुष्चेष्टितेनैव दशा मे दुर्निवारेयम्।
मनसि या साऽवकाशासीत् स्ववशता सा कथं वीता॥

सुभग! सुकुमारतेयन्ते कथं मे भाति विपरीता॥

मनो मे नीयते रभसाऽन्तिकन्ते केन नो जाने।
क्षणं संप्रेक्ष्य ते रूपं धरा निखिलैव विपरीता॥

सुभग! सुकुमारतेयन्ते कथं मे भाति विपरीता॥

अये! संजीवनालायं स्वरूपन्ते सुधासारम्।
हतं भाग्यं मदीयं येन विषधारा सदा पीता॥

सुभग! सुकुमारतेयन्ते कथं मे भाति विपरीता॥

मनसि मे त्वं वचसि मे त्वं क्रियानिकरेष्वपि त्वं मे।
स्वदेहे संस्थिता यदहन्तु परकीयाऽस्मि संवृत्ता॥

सुभग! सुकुमारतेयन्ते कथं मे भाति विपरीता॥

कृता नो याचना क्वापि तथापि त्वामहं याचे।
न धारयितुं समर्थाऽस्मि यदा प्राणास्त्वया क्रीता:॥

सुभग! सुकुमारतेयन्ते कथं मे भाति विपरीता॥

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कोणमेकं देहि मे

प्रीणये हृदयं त्वदीयं केन विधिना ब्रूहि मे।
प्रापणं तव हृदि भवेन्नु तदेव वर्त्म विधेहि मे ॥
प्रीणये हृदयं त्वदीयं केन विधिना ब्रूहि मे॥
कृष्यते हृदयं यया नहि चारुता मे त्वादृशी।
पङ्गुना गिरिरोहणं क्रियतां कथं त्वं ब्रूहि मे॥
प्रीणये हृदयं त्वदीयं केन विधिना ब्रूहि मे॥
धृष्यते बुधजनसमूहो वाग्मिता नो त्वादृशी।
उडुगणैः किमु हन्यते नैशाऽन्धकारो ब्रूहि मे॥
प्रीणये हृदयं त्वदीयं केन विधिना ब्रूहि मे॥
मोह्यते निखिलं जगन्नहि वैदुषी मे त्वादृशी।
नौकया जलधेः प्रतरणं शक्यते किं ब्रूहि मे ॥
प्रीणये हृदयं त्वदीयं केन विधिना ब्रूहि मे॥
मृद्यते हृदयं झटिति नहि चातुरी मे त्वादृशी।
किं कृते प्रिय! तेऽनुरागो लभ्यते त्वं ब्रूहि मे॥
प्रीणये हृदयं त्वदीयं केन विधिना ब्रूहि मे॥
हृष्यते मनसा भृशं प्रकृतिर्न रुचिरा त्वादृशी।
तीर्यते न पिपीलिकाभिर्जाह्नवी त्वं ब्रूहि मे॥
प्रीणये हृदयं त्वदीयं केन विधिना ब्रूहि मे॥
कामये तव हृदि निवासं हस्यते सकलैर्जनैः।
अयि! विशालतमेऽपि हृदये कोणमेकं देहि मे॥
प्रीणये हृदयं त्वदीयं केन विधिना ब्रूहि मे॥
प्राप्स्यते हृदये पदं कथमपि मया यदि निर्मले।
निर्धनो धनदो भवेत् प्रिय! का क्षतिस्ते ब्रूहि मे॥
प्रीणये हृदयं त्वदीयं केन विधिना ब्रूहि मे॥

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इयती करुणा न त्वया कृता

मम नयेनपथेन समाविशता
इयती करुणा न त्वया कृता॥

स्फटिकोपलविशदविपुलविमले
या शान्तिरभूद् हृदये धवले।
सा शान्तिरसौ मे प्रोन्मथिता
इयती करुणा न त्वया कृता॥

ज्ञातं सकलं प्रज्ञासहितं
तज्ज्ञानमिदं निखिलं पिहितम्।
सा बुद्धिरसौ मे जडीकृता
इयती करुणा न त्वया कृता॥

मम चित्तवृत्तिनाशनं कृतं
हृद्यतिघनतरं तमो जनितम्।
स्थितिरपि निभृतं मानसे धृता
इयती करुणा न त्वया कृता॥

घनतरा याऽस्ति मानसी सरित्
विचलिता न याऽद्यावधि क्वचित्।
तव दृष्ट्याऽसौ द्रुतिमुपागता
इयती करुणा न त्वया कृता॥

या वृत्तिरभूज्जगतो विरता
विषमे कालेऽपि न सञ्चलिता।
सा वृत्तिरसौ मे चलीकृता
इयती करुणा न त्वया कृता॥

नेदृशी चारुता क्वचिच्छ्रुता
न्यक्कृता जनाश्चारुतायुताः।
अयि! कथमिव मे धीरता हृता
इयती करुणा न त्वया कृता॥

सम्भाषणहीनं यद्घटितं
तन्मनो पीडयति मे ह्यधिकम्।
वाचामपि वेला नो दत्ता
इयती करुणा न त्वया कृता॥

तव हृदयभावमपि नो जाने
शैथिल्यं भवतु कथं माने।
वाणी मूका मे संप्रहिता
इयती करुणा न त्वया कृता॥

रोचते न किमपि त्वया विना
जीव्यते तदपि यत् त्वया विना।
तव दर्शनाय साधना कृता
इयती करुणा न त्वया कृता॥

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मानसेन चम्पकायितम्

अद्य भाति मे जगत् सर्वथा विलक्षणं
किं विवर्तिता धरा लक्ष्यते न कारणम्॥

नो रविर्वृषङ्गतो नापि शोषितं सरो
धुक्षितञ्च मानसं किं विना निदाघकम्॥

दृश्यते न खे घनो वेपते मनोऽपि नो
कीदृशो ध्वनिः श्रुतः श्रूयते न मेऽपरम्॥

खे गतन्तु मे मनो नास्ति तत्र निःस्वनो
मुग्धमानसेन मे हन्त! चातकायितम्॥

नास्ति केतकीकुलं वेल्लितं कदम्बकं
कीदृशो घनागमो रोचतेऽद्य मे भृशम्॥

नास्ति मालतीलता नार्जुनच्छविः सिता
फुल्लिता न यूथिका कीदृशञ्च वर्षणम्॥

नृत्यते न केकिभिर्वृष्यते न वारिभिर्-
हृष्यते हृदा मुदा संनिशम्य ते गिरम्॥

कूजितं न हंसकैर्गुञ्जितं न षट्पदै-
र्मानसी शरत्कथं कूजने रता द्रुतम्॥

काशपुष्परेणुभिर्नाचिता शुभा मही
शुभ्रता मनोगता भासिता शरन्निभम्॥

नो नभो हिमायितं नो खगैः पलायितं
कम्पते च मानसं किं विना तुषारकम्॥

शोभनो रसालको दृश्यते न मे पिको
हृद्गतो मधुर्नवो विध्यतीव किं भृशम्॥

नाम्रमञ्जरी नता पुष्पिता न मल्लिका
दूयते च मानसं किं विना वसन्तकम् ॥

किं द्विरेफसङ्गतिः श्रूयतेऽपि चम्पकैर्-
दग्धमानसेन मे किन्नु चम्पकायितम् ॥

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हृदि काङ्क्षया विगतं वयः

मिलतीति कोऽपि भवत्समो हृदि काङ्क्षया विगतं वयः।
या कामना मनसा कृता विगतं तयैव हतं वयः॥

अयि! चारुता भवता समा सुविचारिताऽपि भवत्समा।
माधुर्यमस्तु भवत्समं हृदि काङ्क्षया विगतं वयः॥

रूपं भवेद् भवता समं दृष्ट्वा नु यद्धतचेतनम्।
जायेत बत रमणीकुलं हृदि काङ्क्षया विगतं वयः॥

अत्युन्नतं तव मानसं हिमगिरिशिखरसमतायुतम्।
गाम्भीर्यमस्तु जलधिसमं हृदि काङ्क्षया विगतं वयः॥

अत्यायतं चरितं नुतं रमणीयकं वलितं शुभम्।
अपरो जनो नहि दृश्यते हृदि काङ्क्षया विगतं वयः॥

अवलोकितञ्च भवत्समं वेविध्यते हृदयं चिरम्।
अद्यापि नो विस्मर्यते हृदि काङ्क्षया विगतं वयः॥

गीतं भवेत्सरसायितं संवेलयति हृदयं परम्।
ध्वनितं मनसि यन्निशि दिनं हृदि काङ्क्षया विगतं वयः॥

वैदुष्यमस्तु समादृतं यन्मीयते भवता समम्।
अन्योपमा नहि विद्यते हृदि काङ्क्षया विगतं वयः॥

मृदुभाषिता भवता समा पीयूषसाररसैर्युता।
अभिषिच्यते श्रुतिवीथिका हृदि काङ्क्षया विगतं वयः॥

वचनन्निशम्य भवेद् भ्रमः पयसां निधिर्ननु तोयदः।
शिखिनो भवन्तु विनन्दिता हृदि काङ्क्षया विगतं वयः॥

हसितं सुचारु भवत्समं गिरिनिर्झरीध्वनिनायुतम्।
कुसुमावपातकरं भृशं हृदि काङ्क्षया विगतं वयः॥

क्षान्तिर्भवेद् भवता समा ह्रियमाप्नुयान्महती क्षमा।
मानोन्नतिर्भवता समा हृदि काङ्क्षया विगतं वयः॥

भवतैव सदृशी धीरता प्रतिबिम्बिता खलु रामता।
शान्तिर्भवेद् भवता समा हृदि काङ्क्षया विगतं वयः॥

हृदि शुभ्रता भवता समा प्रतिभासिताः प्रथिता गुणाः।
अतिमार्दवन्तु भवत्समं हृदि काङ्क्षया विगतं वयः॥

रम्यैर्गुणैस्तु विनिर्मितो दोषाऽनुषङ्गविवर्जितो
गरिमाञ्चितो भवता समो हृदि काङ्क्षया विगतं वयः॥

तेजस्विता भवता समा सूर्यादयोऽपि नु धर्षिताः।
निखिलं भवेद् भवता समं हृदि काङ्क्षया विगतं वयः॥

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हृन्निलयं समुपैषि कथम् ?

हृन्निलयं समुपैषि कथं प्रिय! राजहंस इव कासारम्।
त्वामनुरक्तमिदं हृदयं व्यथते वल्लभ! वारम्वारम्॥
त्वामनुरक्तमिदं हृदयं व्यथते वल्लभ! वारम्वारम्॥
सिकतासमुदयसमुत्थिता रुचिराकृतिरपि निपतति नचिरम्।
तदुपमिते तव हृदि निहिता सद्यो विस्मृतिमुपयाताऽहम्॥
त्वामनुरक्तमिदं हृदयं व्यथते वल्लभ! वारम्वारम्॥
मम पाषाणमये हृदि लिखितं ललिततरं तव रूपमिदम्।
कोऽस्ति समर्थो भुवि कर्तुं प्रस्तरलखितं वितथाकारम्॥
त्वामनुरक्तमिदं हृदयं व्यथते वल्लभ! वारम्वारम्॥
चिह्नमात्रमपि नाऽवशेषितं मृदुसिकतासमहृदये ते।
सञ्चरति स्पन्दनमपि मम घनपाषाणे नानाकारम्॥
त्वामनुरक्तमिदं हृदयं व्यथते वल्लभ! वारम्वारम्॥
मणिमयमण्डनमण्डलमपि समिदाज्यसमुज्ज्वलितं ज्वलनम्।
सारमयं भुवनं सहसा सञ्जातमिदम्मे निस्सारम्॥
त्वामनुरक्तमिदं हृदयं व्यथते वल्लभ! वारम्वारम्॥
उपहारीकृतमिदम्मनो मे त्वया कान्त! कथमवधूतम्।
तव विरसाशयता निर्घृण! समुपैति सततमतिविस्तारम्॥
त्वामनुरक्तमिदं हृदयं व्यथते वल्लभ! वारम्वारम्॥

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मृत्युरेव मृतः

सकलपथमपिधाय मनसो निभृतमासीनाऽस्म्यहम्।
त्वं समायातोऽसि केन पथा न जाने कौशलम्॥
त्वं समायातोऽसि केन पथा न जाने कौशलम्॥

मम निरपराधं मनो नु शलाकया किमु वेधितम्।
वीक्षणं तव मृदुलकान्तं कान्त! किं कुलिशायितम्॥
त्वं समायातोऽसि केन पथा न जाने कौशलम्॥

भूरिशः सुजना भवन्तु निकामशुभगुणराजिताः
मामकीने हतमनसि केनाऽपि नैव पदं धृतम्॥
त्वं समायातोऽसि केन पथा न जाने कौशलम्॥

को विशेषो विद्यते ते रूपगुणहृदयादिषु।
दृङ्निपतने मम मनः प्रिय! जायते विवशीकृतम्॥
त्वं समायातोऽसि केन पथा न जाने कौशलम्॥

कीदृशी रुचिरा त्वदीया माधुरी छलनामयी।
समवलोकितया यया ननु मूर्च्छना जनिता कथम्॥
त्वं समायातोऽसि केन पथा न जाने कौशलम्॥

भेदितं हृदयं मदीयं किं त्वयैव सहस्रधा।
प्रतिकणं निवसन् दयित! किमु पीडयसि हृदयं भृशम्॥
त्वं समायातोऽसि केन पथा न जाने कौशलम्॥

एकहृदि या वेदना नहि सैव कथमपि सह्यते।
अयि! सहस्रगुणीकृते हृदि पीडनं बहुलायितम्॥
त्वं समायातोऽसि केन पथा न जाने कौशलम्॥

दर्शनाऽभिरतं मनो विनियोजयति तनुधारणे।
विरहविषमथिता विकलिता धारये प्राणान्कथम्॥
त्वं समायातोऽसि केन पथा न जाने कौशलम्॥

किं व्यथाकुलिते मनसि न हिताहितं प्रतिभासते।
मृत्युरेव मृतो नु कं शरणं व्रजेन्मम मानसम्॥
त्वं समायातोऽसि केन पथा न जाने कौशलम्॥

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कथमिव न क्षीयते क्षपा

नीलाम्बर इव घनविततियुता अयि! कथमिव न क्षीयते क्षपा।
अयि! कथमिव न क्षीयते क्षपा॥
शयितः शान्ततरोऽयं लोको मामेकां बाधते व्यथा।
अयि! कथमिव न क्षीयते क्षपा॥
उडुमिषतोऽपि हसति घनरजनी विषं वमति रजनीकरभाः।
अयि! कथमिव न क्षीयते क्षपा॥
सुरसरितो विमलेऽचलसलिले ज्वलितेयं चलवह्निशिखा।
अयि! कथमिव न क्षीयते क्षपा॥
संप्रथिता या सकलधरायां क्वाद्य गता सा मनस्विता।
अयि! कथमिव न क्षीयते क्षपा॥
कथमपि लब्धसहजभावे हृदि जनितेयं कीदृशी व्यथा।
अयि! कथमिव न क्षीयते क्षपा॥
गिरितटिनीतुलितैरभिघातैर्भाववीथिका संमृदिता।
अयि! कथमिव न क्षीयते क्षपा॥
पुञ्जीभूता विपुलवेदना विधिविलसित इव दीर्घतरा।
अयि! कथमिव न क्षीयते क्षपा॥
सीमानं दृढतरमिति जाने किमिति मनः पीड्यते मुधा।
अयि! कथमिव न क्षीयते क्षपा
पुनरवलोकनमपि नो भविता मया हन्त! जीव्यते वृथा।
अयि! कथमिव न क्षीयते क्षपा॥

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अत एव न मे क्षीयते क्षपा

वाणी तव नूतनरससरसिता, किमिति कान्त! मे श्रवणगता।
अत एव न मे क्षीयते क्षपा॥
श्रुतिपथमभिगुञ्जति सा निशि निशि, निद्रा मे ननु तया हृता।
अत एव न मे क्षीयते क्षपा॥
वाङ्मधुनाऽभिरतैः परिवेशैः, कृता निशा जलधरभरिता।
अत एव न मे क्षीयते क्षपा॥
सुधारसैरनुपूरितमखिलं,श्रवणेतरकामना हता।
अत एव न मे क्षीयते क्षपा॥
रविणा यथा धृष्यते निखिलं, सकला धीर्धषिता तथा।
अत एव न मे क्षीयते क्षपा॥
मूर्तिस्तव सा रुचिरमनोज्ञा, नयनसम्मुखं सन्निहिता।
अत एव न मे क्षीयते क्षपा॥
दृष्टिस्तव नवमधुमधुराऽसौ, हृदये मे किं स्थिरीकृता।
अत एव न मे क्षीयते क्षपा॥
वाचा तव मथितं मम हृदयं, तटं सरिन्ननु तटङ्कषा।
अत एव न मे क्षीयते क्षपा॥
हसितयुतैस्तव सुमधुरवचनैः कुसुमसंहतिर्निर्झरिता।
अत एव न मे क्षीयते क्षपा॥
निर्बाधन्तु भवतु संलापो भवतु नाम शतगुणीकृता।
अत एव न मे क्षीयते क्षपा॥

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स्नेहबन्धनं विना

स्नेहबन्धनं विना शून्यमेव जीवनं
सन्तु कोटिशो जना मेऽस्ति किं प्रयोजनम् ॥
स्नेहबन्धनं विना शून्यमेव जीवनं ॥
जन्मतोऽधुना मया यस्य नाम न श्रुतं
तं जनं विनाऽद्य मे जीवनं जडीकृतम् ॥
स्नेहबन्धनं विना शून्यमेव जीवनं ॥
पूर्वजन्मनो विना संभवेदिदं कथं
दृष्टिपातनेन मे जीवनं त्वदायितम् ॥
स्नेहबन्धनं विना शून्यमेव जीवनं ॥
नाऽस्ति कोऽपि परिचयो वाङ्मयो न विनिमयो
हन्त! वाङ्निवर्तने भाति चित्तभाषणम् ॥
स्नेहबन्धनं विना शून्यमेव जीवनं ॥
शीतलत्वमस्य किं कथ्यते मनीषिभिः
स्नेहसंयुतं मनो मीयतेऽग्निसात्कृतम् ॥
स्नेहबन्धनं विना शून्यमेव जीवनं ॥
दह्यते मनो भृशं विप्रयोगवह्निना
दृष्टिवारिणा विना शान्तिमेति नो चिरम् ॥
स्नेहबन्धनं विना शून्यमेव जीवनं ॥
ऐन्द्रजालिकेन मे जीवनं विवर्तितं
बीजराशिनोषरे मानसेऽङ्कुरायितम् ॥
स्नेहबन्धनं विना शून्यमेव जीवनं ॥
त्वामवेक्ष्य जीवनं साध्यतामुपागतं
दृश्यतेऽखिलं जगत् त्वां विना निरर्थकम् ॥
स्नेहबन्धनं विना शून्यमेव जीवनं ॥
अयि! कियत्प्रतीक्ष्यते नो सखे! समीक्ष्यते
निर्गते तु जीवने किं भवेत् त्वदागतम् ॥
स्नेहबन्धनं विना शून्यमेव जीवनं ॥

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दयसे न किम् ?

अयि! दयित! हृदये वसन्नपि, दर्पितो दयसे न किम् ?
तव मनो दम्भोलिघटितं, पीडया व्यथते न किम् ?
अयि! दयित! हृदये वसन्नपि दर्पितो दयसे न किम् ?
वपुरिदं चित्रीयमाणं मम मनो मुञ्चति न किम् ?
दिष्टदोषान्मे त्वदीयं मानसं त्वतिदारुणम्॥
अयि! दयित! हृदये वसन्नपि दर्पितो दयसे न किम् ?
मन्दमन्दविलोकनेन, सुधासरसि विनिमज्जिता।
नाऽस्ति तृणमवलम्बनम्मे, वञ्चिता प्रिय! कथमहम्॥
अयि! दयित! हृदये वसन्नपि दर्पितो दयसे न किम् ?
अयि! मरुस्थलतामवाप्तं, स्नेहनीरविवर्जितम्।
खिन्नमिदमन्धं मनो मे, त्वत्प्रकाशविकाशितम्॥
अयि! दयित! हृदये वसन्नपि दर्पितो दयसे न किम् ?
तव सुधाधारारवैरभिनन्दितौ श्रवणौ मम।
कर्कशं प्रतिभाति मे मृदुतायुतं स्वरसङ्गतम्॥
अयि! दयित! हृदये वसन्नपि दर्पितो दयसे न किम् ?
कोकिला सहकारसङ्गमवाप्य या परितोषिता।
सा करीरकदम्बके, कण्टकमये रमते कथम्॥
अयि! दयित! हृदये वसन्नपि दर्पितो दयसे न किम् ?
तव गुणैरावर्जितं, क्वचिदपि न चेतश्चलति मे ।
मानसे मुदिता मराली, पल्वले नन्दति कथम्॥
अयि! दयित! हृदये वसन्नपि दर्पितो दयसे न किम् ?
शारदेव विशारदे शशधरधवलयशसा श्रिते।
प्रणयितापरमानसं, वद परजनं भजते कथम्॥
अयि! दयित! हृदये वसन्नपि दर्पितो दयसे न किम् ?

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विशकलिता विकचवनीयम्

विकसितसुरभितसुमललिता
मधुकरकुलकलकलकलिता।
वनिकापालेन विदलिता
विशकलिता विकचवनीयम्॥
वनिकापालेन विदलिता विशकलिता विकचवनीयम्॥
अलिकुलकुवलयमलिनोऽयं
तिमिरस्तनिमानमुपैति।
प्रत्याशा प्रीतिविकलिता
नवदीप्तियुता जनितेयम्॥
वनिकापालेन विदलिता विशकलिता विकचवनीयम्॥
दावानललोलशिखाभिर्-
भसितो घनतरुनिकरोऽयम्।
जलपूरितजलदकदम्बै-
रवलोकितमिदमतिमूकम्॥
वनिकापालेन विदलिता विशकलिता विकचवनीयम्॥
विजनीकृतदिगन्तराले
संदशति वियोगव्याले।
समुपागतवति घनकाले
क्व लभे लभनीयविलसितम्॥
वनिकापालेन विदलिता विशकलिता विकचवनीयम्॥
अनिमिषनयनेन निशीथे
गणिता तारकिता रजनी।
शतधा विलोकिता प्राची
धृतधौतधवलवसनेयम्॥
वनिकापालेन विदलिता विशकलिता विकचवनीयम्॥
तरलीकृतपारावारे
चलवडवानलदाहोऽयम्।
ज्वलयति निभृतं हतचेतो
विरतो न भवति कथमपि किम्॥

वनिकापालेन विदलिता विशकलिता विकचवनीयम्॥

उच्छलितं व्याकुलितञ्च
जलनिधिरिव हृदयं कतिधा।
निर्दयनिशीथिनीपतिना
तन्मूकीभूय विशसितम्॥

वनिकापालेन विदलिता विशकलिता विकचवनीयम्॥

अविकलकरणे यदि देहे
जीवनगतिरिह निःश्वसितैः।
किं दीर्घतरैः प्रश्वसितैर्-
जीवामि सदा न तदाऽहम् ?

वनिकापालेन विदलिता विशकलिता विकचवनीयम्॥

कुसुमानां द्विरेफहतकै-
रेवविधसङ्गमनं किम्।
घटनेन सहैव विघटिता
घनवेपथुलुलितलतेयम्॥

वनिकापालेन विदलिता विशकलिता विकचवनीयम्॥

विषमो विषमोहसमोऽयं
मोहो विमोहयति हृदयम्।
मम सरलीकृतजननेऽस्मिन्
गरलीकृतमिव किमु निखिलम्॥

वनिकापालेन विदलिता विशकलिता विकचवनीयम्॥

अभिलाषिता नात्यभिलषितै-
रुपहसिता दैवविलसितैः।
अवगणिता तव मृदुहसितै
रनवधिनिधुवनविधुरेयम्॥

वनिकापालेन विदलिता विशकलिता विकचवनीयम्॥

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मम जीवनलतिके

मम जीवनलतिके! इह धरसे किन्त्वम्।
वृक्षः कोऽपि न ते दृढपरिरम्भार्थम्॥

पल्लविताऽसि भृशं नवनवैः पलाशैः
किसलयसमुपचिता संवर्धितरागैः।
न्यूनं किमपि शुभे! नो रमसे यत् त्वं
वृक्षः कोऽपि न ते दृढपरिरम्भार्थम्॥

कुसुमैः संवलिता त्वं प्रचुरसुवासैर्-
मधुकरकुलैर्नुता संदर्शितरागैः।
खिन्ना चेतसि किं यद् ब्रूषे न त्वं
वृक्षः कोऽपि न ते दृढपरिरम्भार्थम्॥

बाह्यन्ते रूपं प्रतिभाति समृद्धं
प्रसरति निखिलवनं सौरभमत्यर्थम्।
शान्तिं नो लभसे मृदुहृदये किन्त्वं
वृक्षः कोऽपि न ते दृढपरिरम्भार्थम्॥

दूरस्थेऽपि तरौ प्रतिबद्धं चेतो
मार्गः कण्टकितो बहुविघ्नोपेतो
हन्त! कथं म्रियसे विरहे तस्य त्वं
वृक्षः कोऽपि न ते दृढपरिरम्भार्थम्॥

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द्विरेफता विहीयतां सखे !

अयि! मिलिन्द! एहि मधुरसो निपीयतां
द्विरेफता विहीयतां सखे!

त्वद्वियोगतापितं क्षीणतामवापितं
पद्मिनीकुलं निवृत्य जातु दृश्यताम्। न किञ्चिदप्युपेक्ष्यतां सखे!

दर्दुरैः समाकुले पङ्किले च भूतले
शब्दमात्रमपि पिकीकुलेन नोच्यताम्। कुदैवमेव शोच्यतां सखे!

आम्रमञ्जरीयुते नवमधौ समागते
परभृताकुलेन नो कथं प्रहृष्यताम्। कुहूरुतञ्च गीयतां सखे!

मेघमालिकारतो व्याकुलश्च चातको
धूमराशिना न सोऽपि संप्रवच्च्यताम्। तृषाकुलो विशीर्यतां सखे!

वारिणोपसंभृते संगते पयोधरे
उर्ध्वमस्तकेन किं जलं न पीयताम्। तृषा च संविलीयतां सखे!

यामिनी समुत्थिता चक्रवाकयोषिता
अयि! कथं वियोगसिन्धुतो विमुच्यताम्। दिवाकरोऽवरुध्यतां सखे!

त्वन्तु जीविताऽधिको यन्मयास्यभीप्सितो
निर्ममत्वमेव न त्वया प्रयुज्यताम्। न मानसं विशस्यतां सखे!

क्वापि नास्ति सन्निधिर्मूर्ध्नि वर्तते विधिर्-
हन्त! भाग्यमेव सर्वथा विनिन्द्यताम्। यथातथं वितुष्यतां सखे!

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तव दर्शनैषणा

अणुपरिमितं मनो ननु वितथं प्रगीयते।
यदपरिमितो व्यथानिवहोऽस्मिन्विलीयते॥

भाग्यानुसारमिह यन्निखिलं विधीयते।
किन्तर्हि मानसेन न मे तोष ईयते॥ अणुपरिमितं मनो ननु वितथं प्रगीयते॥

त्वद्दर्शनात्प्रभृति नहि किञ्चित्प्रतीयते।
गुणवृन्दमेव तावकं गिराऽनुगीयते॥ अणुपरिमितं मनो ननु वितथं प्रगीयते॥

तीर्त्वा विपत्पयोधिममुं शान्तिरास्थिता।
शान्तिस्त्वया विना तु वृथा सा प्रतीयते॥ अणुपरिमितं मनो ननु वितथं प्रगीयते॥

जातं नितान्तशून्यमिदं विश्वमेव मे।
एकं क्षणं धिया न तु धैर्यं निधीयते॥ अणुपरिमितं मनो ननु वितथं प्रगीयते॥

यदि पूर्वजन्मनो युतिरयि! कि वियुज्यते।
तव दर्शनैषणा नहि पलमपि विहीयते॥ अणुपरिमितं मनो ननु वितथं प्रगीयते॥

चलतां विहाय दग्धमनस्त्वयि दृढीकृतम्।
तव चित्तवृत्तिरेव कथं तेन जीयते॥ अणुपरिमितं मनो ननु वितथं प्रगीयते॥

मनसो दशाऽवगाहितुमयि! केन! शक्यते।
किं हैममृगालम्भने पदं निधीयते॥ अणुपरिमितं मनो ननु वितथं प्रगीयते॥

आत्मानुभूतिरेव कथं त्वयि विलीयते।
अस्तित्वमेव मे न पृथक्त्वत्प्रतीयते॥ अणुपरिमितं मनो ननु वितथं प्रगीयते॥

पीयूषसन्निभेऽपि नु दयिते समागते।
कथयामि दैव! किं यदि विषमेव पीयते॥ अणुपरिमितं मनो ननु वितथं प्रगीयते॥

स्थानं त्वयापि कान्त! न हृदये प्रदीयते।
धिग्जीवनं ममेदमये! किन्नु जीव्यते॥ अणुपरिमितं मनो ननु वितथं प्रगीयते॥

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नो लभ्यसे मया चेत्

जाताऽस्मि तावकीना सत्येन ते शपामि।
नो लभ्यसे मया चेदात्मानमुत्सृजामि॥

तव दर्शनेन जातं वैक्लव्यमीदृशं मे।
एकैव कामनेयं पुनरपि विलोकयामि॥ नो लभ्यसे मया चेदात्मानमुत्सृजामि॥
वेत्तुं न शक्यतेऽसौ मन्मानसोऽनुरागो।
यत् त्वां विना दिनानि शून्यानि मे गतानि॥ नो लभ्यसे मया चेदात्मानमुत्सृजामि॥

निस्स्नेहता त्वदीया निस्सीमतामुपैति।
प्रियतम! तथापि चेतो नाऽहं निवारयामि॥ नो लभ्यसे मया चेदात्मानमुत्सृजामि॥

क्व हतं मनो निपात्यं क्व गतं तदाभिजात्यम्।
परिभाविताऽपि सततं प्रीतिं न वर्जयामि॥ नो लभ्यसे मया चेदात्मानमुत्सृजामि॥

विहितं त्वया न शरणं मननीयमेव मरणम्।
धैर्येण धिक्कृताऽपि प्राणान्नु धारयामि॥ नो लभ्यसे मया चेदात्मानमुत्सृजामि॥

गुञ्जन्त्यहो! ऽनवरतं परिहासजल्पितानि।
अयि! किं श्रुतानि तानि तव मञ्जुभाषितानि॥ नो लभ्यसे मया चेदात्मानमुत्सृजामि॥

कतिधा न जीवनेऽस्मिन् समुपागता वसन्ताः।
मयि नीरसे तरौ नो दृष्टानि किसलयानि॥ नो लभ्यसे मया चेदात्मानमुत्सृजामि॥

नास्वादितं विषं वा नास्वादितोऽनलो वा।
संजिगमिषा घनाऽस्ति यदहं जिजीविषामि॥ नो लभ्यसे मया चेदात्मानमुत्सृजामि॥

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अतिथिरसौ

अतिथिरसौ गृहमुपयातो ननु किमिदमनेन समाचरितम्।
अननुपृच्छ्य वेगेन मदीयं हृदयं स्वयमपि समधिगतम्॥

हृदये सन्ति गुणा ये महिता विनयधैर्यसमुदाचाराः।
तेन सहैव झटिति यातास्ते चलता समुपगता क्वेयम्॥ अतिथिरसौ० ॥

मोहोऽयं चेतसि संजनितश्चेतनता दूरापेता।
आभिजात्यमपि कथं गतं मोहान्धतया खलु नाकलितम्॥ अतिथिरसौ० ॥

जनप्रवादभयं परिहाय मनस्साकं तेनैव गतम्।
प्रत्याख्यानजनितवैलक्ष्यभयादपि कथमिव नो भीतम्॥ अतिथिरसौ० ॥

दर्शनकौतुकयुतमनसा मन्देन नेदमपि परिगणितम्।
गच्छति येन समं तस्यैव मनो निशितं वैरस्ययुतम्॥ अतिथिरसौ० ॥

मम हृदये निर्माय गृहं प्रतिपलमिह निवससि किं निपुणम्।
यदणुमितं स्थानं तव हृदये नैव मया प्रिय समधिगतम्॥ अतिथिरसौ० ॥

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प्रीतिरीतिरीदृशी

प्रीतिरीतिरीदृशी न केनचिच्छ्रुता, शालभेन यादृशीह संप्रदर्शिता।
नावगम्यते प्रदीपकेन सा व्यथा, एकपक्षतोऽसवो यदग्निसात्कृताः॥

एकदाऽवलोकितं त्वदीयमाननं, मानसे तदैव तत्कथं दृढीकृतम्।
पूर्वजन्महेतुता मया स्थिरीकृता, एकपक्षतोऽसवो यदग्निसात्कृताः॥

दुःखमेकमेव यन्न ते मनो रतं, पूर्वजन्मबोधनञ्च मे स्मृतौ द्रुतम्।
सह्यते कथं मयाऽतिदारुणाव्यथा, एकपक्षतोऽसवो यदग्निसात्कृताः॥

अम्बुतः पृथक्सभीतमीनसन्निभा, त्वां विना न चित्तवृत्तिरद्य मोदिता।
नो चकोरकेण चन्द्रसङ्गतिः श्रुता, एकपक्षतोऽसवो यदग्निसात्कृताः॥

एकनिष्ठमेव मे मनोनिबन्धनं, ज्ञायते मदीयमानसं त्वया कथम्।
वेदना वियोगजैव मां प्रति स्थिता, एकपक्षतोऽसवो यदग्निसात्कृताः॥

हृद्गतं निपीडनं सदाऽस्तु मामकं, यत्प्रदीयते त्वया तदेव सौख्यदम्।
किं मदीयचेतना त्वया निगूहिता, एकपक्षतोऽसवो यदग्निसात्कृताः॥

आददे त्यजामि वा कथन्न भासते, चिन्तितं विनष्टमेव मानसे रते।
त्वद्विना तु जीवनं प्रतीयते, वृथा एकपक्षतोऽसवो यदग्निसात्कृताः॥

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हृदयेन मे तरलायितम्

प्रतिसंहृतास्संवेदनाः प्रस्तरनिभं हृदयं कृतम्।
किमिदङ्कृतन्त्वरितन्त्वया हृदयेन मे तरलायितम्॥

क्लेशाऽनुबन्धनिबन्धितं विषमायितं मम जीवनम्।
अनुरागबिन्दुमवाप्य ते तरसा तदेव समीकृतम्॥ किमिदङ्कृतन्त्वरितन्त्वया० ॥

कस्मान्न भाग्यतरौ घने दृष्टं फलं क्वचिदपि मया।
तव सङ्कल्पनयैव मे घनतरुवरे फलदर्शनम्॥ किमिदङ्कृतन्त्वरितन्त्वया० ॥

कण्टकयुतेयं वीथिका किमु सर्वदाऽधिगता मया।
पथिकं समेत्य भवादृशं शितकण्टकैः कुसुमायितम्॥ किमिदङ्कृतन्त्वरितन्त्वया० ॥

दैवेन सकलं जीवनं परिषेचितं गरलेन किम्।
तव दर्शने प्रसभं कथं गरलेन पीयूषायितम्॥ किमिदङ्कृतन्त्वरितन्त्वया० ॥

मनसः सघनतरबन्धनादतिरिच्यते नहि वैभवम्।
क्व नु वैभवञ्च यशोधनं निखिलं मया त्वधरीकृतम्॥ किमिदङ्कृतन्त्वरितन्त्वया० ॥

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कथयस्व मे मनस्त्वम्

मिलिते प्रियेण मूकं याते कथं सशोकम्।
कीदृक्त्वयाऽनुचरितं कथयस्व मे मनस्त्वम्॥

आसीत्कदा समीपे त्वत्तोऽधिकन्नु को मे।
छलिता कथं त्वयाऽहं कथयस्व मे मनस्त्वम्॥

आत्माऽनुसारसरलो जातो न कोऽपि किन्ते।
कस्याऽनुषङ्गवाञ्छा कथयस्व मे मनस्त्वम्॥

अनभीष्टमेव लब्धं लोके कथं सदा ते।
परिवृत्तिरद्य केयं कथयस्व मे मनस्त्वम्॥

अयि! कः समागतोऽयं निभृतं प्रशान्तगेहे।
प्रसभं त्वदीयहरणं कथयस्व मे मनस्त्वम्॥

उन्मूलयति रुजन्ते सम्भाषणं यदीयम्।
तस्याऽभिधानमपि रे! कथयस्व मे मनस्त्वम्॥

संस्पर्शनं यदीयं पुलकोद्गमं वितनुते।
तस्मिन्निबन्धनन्ते कथयस्व मे मनस्त्वम्॥

लब्ध्वा यदीयसङ्गं संमोदसे त्वमधिकम्।
तस्याऽनुरागमार्गं कथयस्व मे मनस्त्वम्॥

आजन्मनोऽप्यवाप्ता सरसा न सा व्यथा ते।
व्यथसेऽद्य किं तयैव कथयस्व मे मनस्त्वम्॥

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चेतो भाविनि जन्मनि

दुरितैर्मम पूर्वकृतैः सङ्गस्तव नो भविता
चेतो भाविनि जन्मनि तव सङ्गममभिलषते॥

निर्दय! मम चित्तमिदं भञ्जितमनुरागयुतं
सन्धानमये! वल्लभ! मनसस्तु कथं क्रियते॥

सुरभितमिदमतिरुचिरं कुसुमं मनसो मधुरं
आराध्य! मयाऽर्पितमपि कथमिव न स्वीक्रियते॥

नहि कोऽपि गुणो महितो मन्दाऽभिनिवेशो नो
विधिना लिखितं प्रोञ्छितुमिदमद्य मनो यतते॥

वीणा हृदयस्य सदा मूकेव विषादयुता।
तव दृष्टिमुपेत्य कथं झङ्कृतिरवमवतनुते॥

नवघोषोऽयं ध्वनितो मुदितोऽप्यनपाययुतो।
निनदैर्नवरागयुतैर्मनसिजमिह वर्धयते॥

वदनप्रभया पातितमिदमन्तर्ध्वान्तकुलं।
प्रतिरोममवाप्य कथं प्रतिलोममिदङ्कुरुषे॥

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न विन्दसे त्वम्

अनवापनीयभूमौ व्यर्थं प्रवर्तसे त्वम्।
अयि! मरुमरीचिकायां सलिलं न विन्दसे त्वम्॥
अनवापनीयभूमौ व्यर्थं प्रवर्तसे त्वम्॥

मन्ये विनाऽनुरागं विरसाऽखिला धरेयम्।
स्नेहञ्च वालुकाभ्यः कथमपि न विन्दसे त्वम्॥
अनवापनीयभूमौ व्यर्थं प्रवर्तसे त्वम्॥

रत्नाकारे विशाले किन्ते तृषा गतेयम्।
क्षारं निपीय नीरं तृप्तिं न विन्दसे त्वम्॥
अनवापनीयभूमौ व्यर्थं प्रवर्तसे त्वम्॥

मन्ये विना जलन्ते तनुधारणं न शक्यम्।
चातक! शरद्घनेभ्यो बिन्दुं न विन्दसे त्वम्॥
अनवापनीयभूमौ व्यर्थं प्रवर्तसे त्वम्॥

अलिना कृतेऽनुरागे का वा प्रतीतिरास्ते।
पद्मिनि शिलीमुखेऽपि प्रीतिं न विन्दसे त्वम्॥
अनवापनीयभूमौ व्यर्थं प्रवर्तसे त्वम्॥

क्षयमेषि किं क्षये त्वं वृद्धिंगतोऽसि वृद्धे।
जलधे! सुधांशुसङ्गं कथमपि न विन्दसे त्वम्
अनवापनीयभूमौ व्यर्थं प्रवर्तसे त्वम्॥

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सुखं क्वाऽद्य गतम्

ज्ञायते नैव मदीयन्तु सुखं क्वाऽद्य गतम्।
रुचिरा सैव धरा सैव मतिः सैवाऽहम्॥

रमते येषु जनस्तेषु सुखं नैव लभे।
अयि! विभवेषु मनो मेऽस्ति कदा संसक्तम्॥ ज्ञायते नैव मदीयन्तु सुखम्० ॥

मनसो गहनतले भावजलधिरुन्मथितो।
मज्जनं तत्र विदग्धेन न केनापि कृतम्॥ ज्ञायते नैव मदीयन्तु सुखम्० ॥

जलधे रत्नकुलं तीव्रमरुद्व्यालुलितम्।
तन्तुना स्नेहयुतेनापि न तत्संग्रथितम्॥ ज्ञायते नैव मदीयन्तु सुखम्० ॥

कल्पितं सपदि मया रागमयं नवनीडम्।
रचनात्प्रागपि तद् वह्निशिखाभिर्ज्वलितम्॥ ज्ञायते नैव मदीयन्तु सुखम्० ॥

जलधिं रोद्धुमये! कोऽस्ति समर्थो भुवने।
प्रिय! ते प्रीतिरसौ पूरमिमं रोद्धुमलम्॥ ज्ञायते नैव मदीयन्तु सुखम्० ॥

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नैव तथापि

दिनकरसङ्गमुपैतु कुमुदिनी रजनिकरे नलिनी रमते।
नैव तथापि मनः प्रियतम! कथमपि मे त्वद्विरतं क्रियते॥

वासरसङ्गमुपैति निशा ज्योत्स्नाऽपि गहनतापं कुरुते।
नैव तथापि मनः प्रियतम! कथमपि मे त्वद्विरतं क्रियते॥

चञ्चलतामपहाय चला सीदति सौदामिन्यपि जलदे।
नैव तथापि मनः प्रियतम! कथमपि मे त्वद्विरतं क्रियते॥

पल्वलवल्लघुतामुपगम्य पयोधिरसौ यन्यक्क्रियते।
नैव तथापि मनः प्रियतम! कथमपि मे त्वद्विरतं क्रियते॥

छाया दीपकमभिधावति रविकरनिकरः शीतं कुरुते।
नैव तथापि मनः प्रियतम! कथमपि मे त्वद्विरतं क्रियते॥

शिशिरसुधांशुरसौ हिमकिरणैर्धरणितलं ननु तापयते।
नैव तथापि मनः प्रियतम! कथमपि मे त्वद्विरतं क्रियते॥

प्रचुरं सुधारसं विनिपीय जनो लोके कामं म्रियते।
नैव तथापि मनः प्रियतम! कथमपि मे त्वद्विरतं क्रियते॥

तुहिनतुषारसघनघनसारकुलं वडवाऽग्निमतिक्रमते।
नैव तथापि मनः प्रियतम! कथमपि मे त्वद्विरतं क्रियते॥

गगनसुमं शशशृङ्गं मृगयन् लोके किल लोको लभते।
नैव तथापि मनः प्रियतम! कथमपि मे त्वद्विरतं क्रियते॥

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निर्बन्धो मे मनसि

निर्बन्धो मे मनसि जनितरत्वत्कृते कीदृशोऽयं
प्राप्त्याशा नो विरमति कथं नेप्सिता यत् त्वयाऽहम्।
निर्बन्धो मे मनसि जनितस्त्वत्कृते कीदृशोऽयम्॥

प्रेम्णो बन्धादपि गुरुतरो विद्यते किन्नु लोके
लोकाक्रोशं गुरुतरमहो मन्यसे यत्सदा त्वम्॥
निर्बन्धो मे मनसि जनितस्त्वत्कृते कीदृशोऽयम्॥

स्मारं स्मारं मृदुलवदनं चन्द्रनीकाशमेतद्
बाष्पाम्बु प्रक्षरति नयनं मे द्रुतं चन्द्रकान्तम्॥
निर्बन्धो मे मनसि जनितस्त्वत्कृते कीदृशोऽयम्॥

पायं पायं तव गुणचयं कान्त! काम्यञ्च रम्यं
प्रोन्माथो मे विदलति मनस्तोयराशेरिवायम्॥
निर्बन्धो मे मनसि जनितस्त्वत्कृते कीदृशोऽयम्॥

श्रावं श्रावं मधुरवचनं श्रोत्रहारि त्वदीयं
शुश्रूषा मे रणरणकमत्यस्यतीयं नितान्तम्।
निर्बन्धो मे मनसि जनितस्त्वत्कृते कीदृशोऽयम्॥

जानेऽहं ते कठिनहृदयं वञ्चनं तावकीनं
शैथिल्यं नो व्रजति कथमप्यञ्जसा बद्धचित्तम्॥
निर्बन्धो मे मनसि जनितस्त्वत्कृते कीदृशोऽयम्॥

किन्नो नक्तन्दिवमपि हतं मानसं संजहासि
एकाकित्वं मम सहचरो भीतभीतो गतोऽयम्।
निर्बन्धो मे मनसि जनितस्त्वत्कृते कीदृशोऽयम्॥

संसिक्ता मे हृदयवनिका यत्त्वयैवातिशीर्णा
मूलच्छिन्ना विरतरतिना सा त्वयैवाद्य मे किम्॥
निर्बन्धो मे मनसि जनितस्त्वत्कृते कीदृशोऽयम्॥

जीवन्मृत्योर्मरणमपि संदृश्यते सौख्यदं मे
तन्मे ज्ञानं विघटितमिदं जीवनं येन यातम्॥

निर्बन्धो मे मनसि जनितस्त्वत्कृते कीदृशोऽयम् ॥

नैवाकाङ्क्षा विभवनिवहे नैव भोगेऽपवर्गे
काङ्क्षैका ते हृदि निवसने यत्तु निर्वासिताहम् ॥
निर्बन्धो मे मनसि जनितस्त्वत्कृते कीदृशोऽयम् ॥

हृदयस्य गृहं ज्वलितम्

मम शान्तमिदं निभृतं सुखितं हृदयस्य गृहं ज्वलितं ज्वलितम्।
प्रतिभासितमेव न मे विषमे पथि जीवनमद्य कथं पतितम्॥

गहनेन तमोनिचयेन चिते मनसोऽतिघने विजने वितते
परिषुप्तमहो घनदुःखकुलं न कदापि मयाऽप्यनुभूतमिदम्॥

अत एव मलीमसजन्यसुखेन रसेन वयः क्षपितं क्षपितम्।
अतिगूढतले पिहितं सघनं परिपीडनवृन्दमिदं शयितम्॥

तमसि प्रविलीनविबोधविहीनमये! परिपीनमिदं निबिडम्।
मम पीडनवेदनबाधनकष्टकुलं क्वचिदेव न जागरितम्॥

रविणा सदृशेन शुभाननदीप्तिचयेन मनः प्रतिबुद्धमिदम्।
द्युतितो द्युतिमत्वमवाप्य शितव्यथया हृदयं मथितं मथितम्॥

प्रतिपत्तिरियं गमिता प्रथिता मम कौशलमेव गतं सकलम्।
न समाश्वसिति स्खलितं हृदयं तव दृष्टिपथे पतितं पतितम्॥

समतिक्रमतेऽवसरोऽयमहो मम धैर्यमिदं गलितं गलितम्।
न नतं शुचितामहितं ललितं हृदयं भवता नमितं नमितम्॥

किमु दुःखमिदं किमु सातमिदं न विवेक्तुमियं मम बुद्धिरलम्।
प्रविवेकमिमं प्रविलोपयितुं ननु गर्तमिदं खनितं खनितम्॥

शिशिरांशुसुधांशुमवेक्ष्य पयोनिधिरुच्चलतीव परिक्षुभितम्।
मम तादृशमेव मनो विवशं कलनादकुलेन परिध्वनितम्॥

मनसि प्रतिमा जटिता रुचिरा तव तीव्रतरेण रयेण कथम् ?
न जहाति मनः क्षणमात्रमपि प्रिय! चित्तमिदं व्यथितं व्यथितम्॥

अतिधीरगभीरविचारयुता धिषणा यदवैति तव प्रथमम्।
नहि शोधनमर्हति तन्नु कदापि तयैव मनो मुषितं मुषितम्॥

सुविचारणमेव कथं तव मद्विषये खलु शोध्यपदं गमितम्।
ननु दिष्टमिदं दलितं मम येन मनो मृदु मे निहतं निहतम्॥

पारस[१]रत्नमिदम्

अयि! पारसरत्नमिदं निखिले
भुवने किल किं बहुशः प्रथितम्।
विदधाति न यल्लघुलौहकरणं
निजसङ्गमनेन विना कनकम्॥
अयि पारसरत्नमिदं निखिले भुवने किल किं बहुशः प्रथितम्॥
कलिका मधुपेन युतैव निशा
शशिनैव युता समुपैति मुदम्।
नलिनीकुलमेति विकासमहो!
कमनीयदिवाकररश्मियुतम्॥
अयि पारसरत्नमिदं निखिले भुवने किल किं बहुशः प्रथितम्॥
जगतीह विना युतिना न निबन्धन-
मेति मनो मनुजस्य कथम्।
अनवाप्य तव प्रियसङ्गमये
प्रतिरोममिदन्नवरागयुतम्॥
अयि पारसरत्नमिदं निखिले भुवने किल किं बहुशः प्रथितम्॥
भ्रमता भुवि मे मनसा विरसेन
विलक्षणरत्नमिदं कलितम्।
यदवेक्षणमात्रमितं मम लौह-
निभं हृदयं तपनीयमिदम्॥
अयि पारसरत्नमिदं निखिले भुवने किल किं बहुशः प्रथितम्॥
गुणराशिविहीनमये! मम दीन-
मिदं हृदयं लघुतावलितम्।
प्रिय! दीप्तिमयैः किरणैरवदात-
तरं क्षणमेव कथं विहितम्॥
अयि पारसरत्नमिदं निखिले भुवने किल किं बहुशः प्रथितम्॥

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१. अयं हिन्दीभाषायाः शब्दः स्पर्शमणिकृते।

समवेक्ष्य द्रुतङ्गलितो विनयः
कुसुमेषुशरैर्दलितं हृदयम्।
चिरनीरसताऽपि गता तरसा
सरसा सरणी प्रसृता नु कथम्॥

अयि पारसरत्नमिदं निखिले भुवने किल किं बहुशः प्रथितम्॥

तनुहीननवीनहुताशन एष ?
हिरण्यविशुद्धिकृते जनितम्।
सततं व्यथमानमिदं कनकं
ज्वलतीह घनाघनतापयुतम्॥

अयि पारसरत्नमिदं निखिले भुवने किल किं बहुशः प्रथितम्॥

किमनेन नवेन मनोदहनेन
दुरन्तमिदं जनितं दुरितम्।
तपनीयपदं समपास्य तु मे
मनसस्तदयस्त्वमतीव वरम्॥

अयि पारसरत्नमिदं निखिले भुवने किल किं बहुशः प्रथितम्॥

अनवसानम्

गता नो गन्ता वा शममपि च पीडाऽनवसिता
न याता नो याता क्षणमपि विरामं मम कथा।
न रेमे रन्ता वा विकलितमिदम्मे हतमनो
मनोज्ञोऽसि त्वं रे! न च मम मनोऽज्ञायत कथम्॥

न वर्णैस्तद् वर्ण्यं प्रिय! यदनुभूतं हृदि मया
क्षरत्वं गच्छेन्मेऽनवरतविलापेऽक्षरकुलम्।
विभिन्नैः शब्दार्थैर्विपुलविपुलः कोशनिकरः
क्षमो नो क्षन्ता वा विशकलितमेतत् कलयितुम्॥

स्थिता नो स्थाता वा स्मृतिरपि मदीया मनसि ते
त्वमेवाऽनुस्यूतः प्रतिपदमयेऽस्मिन्समुदये।
त्वदालोके यस्यां मदनमथनाश्वाः समपतन्
नता नो नन्ता वा हृदयसरणीयं क्वचिदपि॥

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Fountain of Thoughts

One, in possession of "purification influence of previous birth" gets genesis in illustrious lineage, is a popular saying and truely, I have the claims of such hereditory honours, even though since my birth I feel my-self between calamities and anxieties, incessantly followed in files, sounding trumpet of misfortune, creating a puzzle to brood over, as to why and how the enlightenment arising out of 'purification influence of previous birth" and mundane reality have turned as poles - apart.

Equally disturbing is the thought about the fate of woman who is regarded as a natural incarnation of love and virtues, why, then discarding all that is harmonious in her, primary significance to her chastity and secondary to the rest of her virtues are given ? To any painfully perplexed heart, such views are enough to be grieved and to raise a state of melancholy, specially to this heart, who has got in her share, human sentiments in abundance.

It shall not be out of place to state that I deliberately applied my mind to the studies of नव्य व्याकरण. But, inspite of that, the flow of poetry could not be checked. In my exalted state of grief, emotions being over balanced and beyond control, I could not help expressing these lyrics. Though these may lack indecency and may proclaim of my limitations, as these are not the out come of any deleberate effort, they deserve sympathy of generous authorities.

Moreover it remained unintelligible to me, how and why my life's-stage remain ed devoid of all amorous play-full.ness of

fate, wherefrom, such emotional uneasiness streamed out. No pen can portray even the smallest part of that grief, flowing with irresistible speed breaking down formal prohibitions and ties. Without probing deep in heart, how can one know, what is going on in one's heart, merely by words. Poetry is comprehended and enjoyed only by identifying with the poet sharing his emotions. Instead of enjoying intrinsic value when people keep their eyes on surface my turbulent and anxious heart on considering love, unrestricted, indifferent, causeless and selfless remembers Lord Krishna, who exhibited and set unpresidented but desirable example of love, under the canopy of which all earthly formalities of age, caste, colour, beauty and status faded and reproached. No wonder, the world seek limitations for it being limited in itself. One, who ties God, none else, but the incarnation of that love, which comes after castigating all rules and regulations of society, can never tolerate true love. Lord Krishna was attracted towards Radhika being inspired with true love. The very Lord who had discarded every superfluous restrictions and had established the dignity of love and whom we adore and worship, appears to have been turned as stone by the hard hearted world. No quantity of pity or compassion of heart, therefore, seem sufficient to revive his tender and compassionate feelings for deserted Radhika. Perhaps Radhika is constantly looking for those inner probing eyes that may peep deep into her heart and probably under compulsion of her desertion, she has been destined to wander, in a state of illusion.

AGNISHIKHA

अवतरणम् (1) Whom any beloved desires, does not remain unattainable for her, said Kalidas. I desired you whole heartedly still you remained unattainable for me. (2) One gets him, whom one truely loves, a verdict given by Goswami Tulsidas too, stands invain. (जाकर जहि पर सत्य सनेहू सो तेहि मिलई न कछु संदेहू) I bestowed my undeceptive selfless love, why then, there remained an impossibility of your affection. Is not it, that Tulsidas literally followed his predecessor Kalidas ? (3) Not a single drop from that stream of love which causelessly overflowed in my heart, reached unto you. Is not such disappointment in having you, a sufficient proof of the futility of verdict of both the poets. (4) The creator has given me every thing but love. Nothing more I desire. Yet, not assigning any place in your heart, O dear! it is only you, who made false the verdicts of both the poets. (5) Neither I know poets act, nor it's path or the secret meaning of poetry. Devoid of all intelligence, I could not even study poetry of the great poets. Yet by birth obstructed, natural flow of love stream did suddenly burst out, breaking off thousand hinderances, assuming form of these poems.(6) Learned propounders of poetry have said that without vital ability and wit, acquired by close observation of the world and praiseworthy wisdom, attained by regular practice of poetic art, composition of poetry is impossible. I am almost devoid of these fundamental characteristics. Yet, what ever I have composed, I could get no

other reason except my own endless torturing - emotional-experiences. (7) It would have been very nice, had there been no gentle personalities. Had there been gentle personalities, it would have been better that I would not have come in contact with any of these. Had there been a contact, it would not have been a heart - fragmentary-dissolution. And it would have been more better, on such dissolution, had this dissolved life been ended. (8) There is combination (संयोग) of two consonants and negation (नकार) at the end of word 'Preman' (प्रेमन्). Perhaps this only is the reason that 'Prem' do generates quick-enormous mental attraction in uniting one with one's beloved, but because of having 'N' (न) at the end, it amplifies infinite pain. That love (प्रेम) is getting amplification, discarding all the limits of my heart. Fie, ! to that love Fie ! to 'Madan',[1] Fie ! to you, Fie ! even to my heart, that has unnecessarily fascinated with you.

2. अग्निशिखा (1) What for, this flame of fire suddenly ignited within my heart. Entire world seems turned into segments because of your piercing glance, like sharp arrows. (2) You, endowed with fascinating virtues, as soon as vehemently penetrated, reproaching even the force of wind, this heart filled with anguish. (3) My all humours became reinless and acute humility pervaded this heart and it seemed impossible to keep body and soul together. (4) Your 'Madan' like charming personality, enriched with fascinating voice appears and fills my heart with immeasurable joy. (5) Love has no legislation,

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[1] *Indian love god,*

it does not follow any rules or regulations. I could not understand why and how you regard love, confined within limits ? (6) Common experience shows that flame of fire burns and destroys things, how then this flame of fire has totally different characteristics ? (7) The emotions that I had distroyed and burnt, by striving hard, the very emotions are being regenerated on coming into contact with the miraculous fire and with its volcano like flames.

3. **तव नामाक्षराणि** (1) Arousing absolutely new emotions unthoughtfully-unique- alphabets of your name intermixed with my expiration and your swan like sweet voice entered through the passage of these ears. (2) I affectionately adored you expecting you to dive in my heart's sea of affection, but I do not know how should I make you enter in my heart's fathomless sea ? (3) I, adopting various measures, did wish to win your affection but my attempts remain invain, for I could never echo even a smallest corner of your heart. (4) Neither you melted with compassion nor showed any flexibility even on perceiving my agitated heart, that only is in attempt to-have you and you only. O, beloved ! how should I narrate that agitation of my heart ? (5)/As sun within a little time destroys the hoar-frost likewise your aura destroyed my patience, but how can this fact be told in words ? (6) Neither this heart turns feeble nor subsides or takes delight any where. It appears that cradle of emotions has been fixed within my grief - stiken-heart's garden. (7) With the flowers of my heart, that are scented with none else's but your's fragrance, I wish to adorn

your tender but enormous heart. But I do not know any method to do that. (8) I have gone through and have easily overcome several ups and downs of life but, O, be loved ! I am unable to get through the intense waves of my heart's sea, inspite of my attempts. (9) O, my heart ! I can not live without you as a fish can not live without water. Then, how should I enter in your pure heart which is as fresh and as clear as water ? (10) All the preachings that were accumulated in my heart have fallen like that pollen which comes out of lotus petals with natural ease. (11) You are so expert in play of amorous sports, that you quietly entered in my heart and after shaking every part of it, you, at last made it your dwelling.

4. **वीतदये हृदये** (1) I offered my heart to you, citing love flames as witness, yet you did not accept it. I am really eager to know that mysterious trick which may make me well disposed to your heart. (2) Your words are really as sweet as honey and your countenance is no less than that of the flower – armed 'Madan', but it is surprising that your heart is most uneven, hard and sharp, as though it were-made of diamond. (3) 'Madan' gracefully armed with his tender bow, has willingly made my heart his quiver. O, sky–blue-eyed ! it happened because of you. O, praiseworthy and generous fellow ! such attitude of yours was not well and just. (4) Dear love ! my body has become feeble and also the warmth of my heart does not subside. Being filled with fire of desertion, the weight of this heart has comparatively become greater than that of the body. (5) Oh ! you have given me this unbearable pain without

any consideration, If I regard you equal to my life; was not it your responsibility to protect me, taking pity on this meek and humble one ? (6) In my heart which is as calm and clear as water, your handsome figure reflected, but in your heart,that is like a smoky mirror, where lies the chance of reflection of my figure ? (7) In the heart that was cool like autumn-moon, you set flames of fire and while that fire was becoming tepid, tears fell causing flakes of smoke in abundance. (8) Though, I am aware of the fact that your heart is in alluring influence of some one else, my heart does not remain aloof from the temptations to get you. Will you, therefore, tell me my dear, how am I to get lovability of your merciless heart.

5. **यापितन्न मनोऽपि शम्** (1) Afflicted with the heat of desertion, my heart took shelter of yours assuming it to be a thick dense tree. (2) But, it was an unfruitful attempt of my heart, to run to that shady place, where on reaching, my heart could neither get coolness nor could get any relief. (3) O, dear ! you are not to be blamed, for you are but a sea of generosity. That certainly happened as a result of my own misfortune. (4) O, well bred lord ! on seeing your charming beauty my patience undergone such a censured state that my heart; admitted you a most superior altar. (5) But that was an illusion, my heart that was perplexed with anxiety and struggle and was injured with the arrows of desertion does not get any remission in grief. (6) Why my eyes drunk your handsome form ? My beloved ! owing to which my thirst of perceiving you increased more and more. ~~(7) Dear spark ! your umbrosia-filled fine face glittered~~

~~perceiving you increased more and more~~. (7) Dear spark ! your ambrosia filled fine face glittered for a moment in my dense and acute dark heart that seems to be a collection of blue clouds. (8) But you were not seen. It is no wonder, for lightening flashes only for a moment. Quite aware of this fact, why, I desired to see it again. (9) O, uneven-arrowed-Madan, your activities are also uneven like you, for you aimed your arrows on both of us unequally. (10) As a result of that I and not 'he' became victim of your sharp arrows, causing eager desires, how can he, therefore, get the idea of my heart's anxious desires. ?

6. **नगेश श्रृङ्ग एष पातित: कथम्** (1) Wonder ! How the lofty summit of Himalaya demolished so suddenly ? How is there so much warmth-in-moon like cool breeze ! (2) What a new sensibility pervaded my life, as soon as you stepped in it ! (3) Why my heart refused to go ahead on trodden paths and inclined to discover new ? (4) O, heart ! Why do you not remain quiescent, knowing perfectly about the innumerable huddles in new paths ? (5) What, recklessness this heart has shown, for it does not wish to resede when once proceeded ahead ! (6) How, a different point of view, with which, I had never looked upon the world suddenly originated, exactly on hearing about your virtues ! (7) If, only by hearing your and only your virtues, my heart rejoices, what an inexpressible would be it to have a look of your enchanting countenance. (8) You, whose countenance is so enchanting, what a pleasure it would be to converse with ! It would really be like the incessant showers of ambrosia. (9) And when your words are showering like ambrosia, it can

render life to all long dead desires. Union with a person like you must be a substancial pleasure to life.

7. सैव वीथी (1) Let there be all existing paths, they are invain if do not lead to you. That is the only superb path which directly reaches your heart. (2) Let, all of the mankind praise the beauty, it is worthless if impotant to win your heart. (3) Let, this tongue be full of wit, it's uselessness is clear if it does not proclaim your virtues. (4) Let,there be heaps of ornaments and jewels, they are really a burden, if they are no good to attract your heart. (5) It is heard that spring has spread her wings over this earth, but being denied your company, my poor heart, is helpless to enjoy it. (6) Though the garden is richly incensed with flowers, it would not achieve grace, without the company of buzzing large-black-drones. (7) Better, this flower fade and whither, attached in the twig itself if it remains unattached to your creeper like heart.

8. मम वामनवृत्तिरियम् (1) As pygmy's attempt to pull off the fruit, attached high in a tree, is ridiculed; similarly, my attempts to attain your grace, has become a matter to be ridiculed. (2) As the bright sun, which is able to demolish the clouds of dense darkness, is unapproachable, see ! how my poor and tender heart struggles strenuously to have that ! (3) Was not the unfathomable character of sea, known to my heart.Wonder! why then, I plunged hastely into such a sea ! (4) Hark ! is there any mortal bold enough to control the tempest; yet, how I, absolutely lacking in skill, wish to keep the tempest tied, within limits of my own ! (5) Because of separation, the

buzzing world appears to me as lonely as forest. O, dear ! the said world shall be more luxurious If I, only get and enjoy your company. (6) I, truely know that you are merciless yet this heart begs mercy to look your face, delighted with mild smile and so lovely as digits of the moon. (7) One, whose fate lines are completely unfavourable and where nothing has been indicated except zig-zag paths of arduous forest, earnestly desires to have lovely super joy in abundance. Shall not it be necessarily an object of derision ?

9. **विप्रलम्भ एव शिष्यते** (1) How, this heart fell in love with such a merciless person who could not get delight even after having nectar of love–spray of new-shoot ! (2) Your heart, that being accustomed to the taste of margosa (निम्ब), even being dripped with fountain of love by me, slanders it. (3) All your years you spent in search of equal better-half and even on having a whole hearted devotee like me, you exhibited a total lack of affection. (4) I feel, my life would definitely be fruitful on having merely a look of you. But for you, it seems "to give a look is to make one obliged." (5) My unconscious heart turned conscious, and though being ever in anguish of separation, this heart, began to crave for union, only after seeing you. (6) Fie ! to that Creator who made your heart hard, as diamond. (7) You, whom all pleasures look negligible before the ambition of wide-spread-fame. never considered that the entire world stands trivial before the bonds of love-stuck–heart. (8) Instead of having any fascination, you doubted my purely natural emotions and smelt deception in such a lovely heart ! (9) Feeling thus firmly, the unity

quite impossible, all the basic instincts (स्थायी भाव) in me, ran away, and because of your ceaseless musing, there only remained Vipralumbh (विप्रलम्भ).

10. कीदृशं परिवर्तनं मे (1) Rarely, this heart had any fancy for love bond. Wonder ! what a delightful change took place suddenly that the very heart now yearns for the bond of love ! (2) The solitude that was part and parcel of my life has now become so torturing that my heart has become eager to have your enchanting embrace. (3) Where disappeared that soundsleep which was easily lulling me even on hard and stiff bed ! Will it not be possible to have that sound sleep any more? (4) How this tender flower-bed feels as hard as diamond ! (5) The soft cotton-pillow seems, painfully stiff and knotty as if it is made of thorns. Leaving that aside, why my heart is so eager to get refuge in your well-fortified chest ! (6) It has become my firm belief, as if all the pleasures of my life have their end only in you. (7) I have actually surrendered my heart. O, dear ! where else I seek pleasure, but to you !

11. अहमेव किन्न निदर्शनम् (1) Why have you uttered few warm-hearted-words, fully dipped with love, that my long whithered heart-creeper suddenly breathed life. (2) It was absolutely right, if my tender and meek heart, immersed into the sea of your virtues, though helplessly entangled in wild whirlpool, but why it tempted to seek and collect jewels ? (3) You concealed those very jewels which were held supreme, as soon as you saw a genius, like me, well expert in assimilating virtues. (4) None is there, who ponders on accepting one, well expert in assimilating

virtues. But O, dear ! it is only you who pondered over to assign me a desired place in your heart. (5) Your delightfully-snow-cool-virtues, assumed incisive warmth, on coming in contact with my woe betide heart. (6) Unnecessarily the Knave Creator handed me over to you and having come in touch with my misfortunes, your compassion abruptly left you. (7) Being excited with strong passions, my heart does not get solace by any other thought and such a state of my heart seems equal to that of the passion-excited-female-elephant well-tied with a strong post. (8) Only those bellies are happy in whose sight your charming personality has not come. Is not I, serve as a best example of really becoming an inanimate object, having fallen victim of your penetrating look only ?

12. **लब्धं न रत्नमेकम्** (1) I surveyed each and every corner of the gemmed-ocean but I could not get any gem. I explored the whole world but could not get you. (2) Night seeks and needs company of the moon to be delightfully bright, and the moon too has to carry on penance, since one plenilune to the next, to get that very company. (3) Lotus fills its surroundings with incense only after getting mild touch of the rising sun but the rising sun too has to carry on unceasing attempts to come in contact with that. (4) The entire system of the world is based upon the affection of one for another and impatience is bound to come, in case affection is one-sided. (5) Ah ! why buds in each grove look so grave ! It is only due to temporal love of drones. (ç) I exhausted several lives to win whose heart, the heartlessness of him is really, inexpressible. (7) Without

existence of root, the existence of creeper can never be imagined and without creeper the question of flowers does not arise. Yet why, my heart is anxious to catch a falling-star ?

13. व्यर्थं वयो भवता विना (1) O, beloved ! my heart is acting as fuel to my burning grief and the smoke of that fuel has over-shadowed my wit; only without you. (2) The fortunate-delightful-night, that is known as abode of all pleasures, has become an infurnal one for me and it does not come to an end; only without you. (3) O, dear ! my emotions that were subdued in absence of you, have suddenly become active and now they are struggling to claim superiority over each and other, only without you. (4) Ah ! the grief, the calamities falling one after another and the strokes of merciless fate all have made a combined attack; only without you. (5) The water-lily powdered with its bright pollun and unbloomed due to separation from moon expounds a lesson to me that all my days have become useless; only without you. (6) My life is unhappy, unfruitful and destitute of any support. O, love ! it is really useless; only without you. (7) Why, only one figure haunts my heart, that is desirous for the joyous state of union and why it is always felt " Fie ! to that life which exists without you. "

14. दर्शनंस्वप्नेऽपि नो (1) You do not enrich my dreams because I pass all my nights sleepless. (2) It is believed that our sincere and serious thoughts become subjects of our dreams. I sincerely and seriously think only about you, yet, you do not step in my dreams. (3) Ah ! except you, none else is there to demolish my

grief, I therefore earnestly request you to come to my resort. (4) My desirous heart is becoming melancholic and the grief-nails are gradually becoming sharp. It appears as if I am being fatally injured by sharp iron like arrows of love. (5) Inspite of each and all efforts of mine your 'Madan' like lovely personality remains unforgettable and I feel my-self over-powered by lust of passion. (6) All reins of heart have automatically loosened. What a wild stream is this, that has become extremely painful. My tears have pushed back the currents of rains, with contempt. (7) The sight of blossoming 'Cadamba' (कदम्ब) duly filled with its pink filament and drones smeared with pollun of lovely flowers is deliberately carrying away my patience. (8) All down-bent-creepers in their arbour, the vibration of gentle breeze and fresh Jasmine flower. have turned extremely torturous. Why do you not see it ? (9) Except your lovely-moon-radiating face, O, dear! death remains the only resort for me. Why then, you have mercilessly denied to protect me and have desested ?

15. **परितोषोऽद्य धरामधिशेते** (1) The gratification with which my heart was adorned, how that is suddenly reduced to dust ? (2) So far, I believed that none is there upon this earth, who would have become an object of my affection. (3) I, therefore passed my years, without any love-match and this heart never regreted it. (4) But, the very sight of you raised storm in my heart. (5) And now before my speculative heart, only one remedy remained, that is, to search an effective method, to keep you spell bound with me. (6) Ah ! all settled opinions ruined

completely and why, the world surprisingly appears, as nothing but you and you only ? (7) The sea of love that was so far calm aroused as if from slumber, and it appears that this poor heart is sinking in it. (8) As and when I saw your extremely pleasing beauty, I decided that there is no other resort except it. (9) How should I, make your heart my jovial dwelling, has really become the sole aim of my life ? (10) The world that looked monotonous and dry so far turned attractingly verdant, after having seen you. (11) The very mass of clouds, that were never torturous to me, began to torture my heart. (12) The moon that was so far giving pleasing coolness, is emitting venom.

16. **जाता विचित्रतेयम्** (1) When your lovely figure is enriched with all nice qualities, why is it so tormenting ? Will it not be surprising if sandal produces burns ? (2) You are endowed with handsome form and also with charming oratorial skill, yet my misfortune keeps me thirsty, even though I have seen you. (3) You being efficient in your virtues, tied my heart, but I being totally deficient in those, could not tie your heart. (4) Sea of affection is full to the brim in your enormous heart but you, being a miser and merciless could not give even a single drop of it. (5) When I myself is overwhelmed with your extreme ardour, why you feel so contented in teasing me with your ego ? (6) Why my affections suddenly entangled in you and why you neglected and deceived me, placing several excuses ? (7) Oh ! my injured hope-less-ness ! with whom are you going to be attached ? He only knows to trample one's feelings and to treat one indignantly.

17. पाशसन्दाने समीहा (1) Why do you glitter in my eyes that are shut only being intoxicated with your love? And why the play–full-ness of my heart does not come to rest, even for a moment ? (2) Such alliance was unheard, unimagined and even unexperienced, as has taken place, just after perceiving you. (3) But, why did you not behave with the cognate feelings ? Your such tormenting intentions, can never be said praise-worthy. (4) Circumference of moon gradually deteriorates but sooner or latter it revives and gets enhancement. It is unintelli–gible why then the possibility of, my having any room in your merciless heart stands still ? (5) Is the fact of your gradually increasing love-less-ness, not known to me ? Why then the desire of embracing you increases gradually ? (6) Why, invain, I spent all my years so far, only to get you, when even on repeated requests, you never spared even a single minute. (7) Inspite of my constant efforts, this unscrupulous heart, does not pay any heed to restraints. Oh ! it seems that all this was pre-destined.

18. रोचते नैव किंचित् (1) This heart is having such a keen-desire to see you that nothing looks charming to me, amongst the crowded world, nor even in lonely woods. (2) Really, this richly–populated-world appears uninhabited without you. (3) This universe may or may not exist, is not a matter of my interest, my heart is incessantly longing to see you. (4) I wasted broader span of my life without any partner, yet why I long for a resort, only after seeing you ! (5) This life can not be worth living without you, why came there, such a thought in my mind only after seeing you ! (6) I spent my years so far in contriving

the divine-knowledge; but now I do know that the life, till now, was really wasteful without you. (7) So far, I only knew the incorporal form of God (निर्गुण); that very incorporal, it appears, has assumed your form, changing into corporal (सगुण), only after seeing you. (8) What a toxing effect your pious form created, that all other handsome stood neglected, only after seeing you ! (9) This heart had never experienced rest-less-ness till now, why then, it became rest-less, only after seeing you ! (10) None was entangled with this heart till now; how then this appears now, tied even without cord, only after seeing you ! (11) My Peacock-like-heart began to dance on hearing your profound and grave voice, besides this; (12) whatever regularity was there in my life, has gone off, only after seeing you. (13) Where has gone the ever existiug intutional feeling of perfectness; only after seeing you ! (14) And 'my life can not attain perfectness without you', such a 'feeling has occupied my mind; only after seeing you. (15) The world with its all intricacies and humdrums is the same. Why then, this unimagined-thought haunted my mind, only after seeing you ! (16) I ever enjoyed perfect peace of mind; where gone that peace; only after seeing you. (17) What, I had so far followed after acute observation experimentation and meditation, that all perished only after seeing you. [18) 'Your nice personality should ever shine in my heart', is the only desire remained in me, only after seeing you.

19. **व्यथितं मनो न निवारयेते** (1) All scriptures abandoned me and my love-lorn-heart does not retreat inspite of attempts, for

your alluring virtues are entering deep in my heart. (2) You, breathing in my extremely agitated heart are exhibiting a splendid sight and it appears, as if my etherial senses wish to leave this inanimate body. (3) Where disappeared all the preachings of scriptures, where disappeared the thoughts derived from meditation and where disappeared the path of salvation ! It seems that some one is forcefully, taking all these away. (4) Where proceeded the peace that I had preserved, since my childhood and those fine qualities which were really envied by intellectuals ! How came in this unique staggering of heart, that filled it with entirely different feelings. (5) Lotus-petals are exerting as some thing pointedly sharp, and sandalwood is giving a touch of something warm, therefore this unparalleled burning of heart does not subside. (6) The enhancement of passion of love and pleasure (रजोगुण) is befouling my reason and Ah ! this lighted-night is going behind the darkness ! How should it be brought to a stand. (7) This body is being pierced by the arrows having forceful effect of venom, affecting all the bristols of my body. Why, vicious Madan' is acting so thoughtlessly ! (8) Your delightful smile, like that of Lord Shiva, has helplessly distracted my heart and also the peace with it. May, your such actions, be not regarded praiseworthy ! What more can be expected, from you ! (9) Every where this heart hears wrangling cheers of victorious 'Madan' and his followers. How sustaining such a defeat is ? It seems rather impossible to retain this life any more.

20. अयमेव मेऽपराधः (1) This only is my fault that I saw you. Why then, spark of fire kindled in my heart ? (2) It is impossible to have such tremendous warmth, out of that little spark. Why then, you fanned it with your affection ? (3) That kindled fire turned my reasons to ashes. Why then the heart boils incessantly. (4) The ungerminated seed was lying in my heart, since my birth. Why then this suddenly emerged out as a big tree, when sprinkled with your affection ? (5) Ah ! what a nice aspect of love you exhibited ? Why then, there came in me, perplexity, agitation and grief ? (6) Involved in several anxieties this tongue is unable to express, as to why there is acute desire to see you ? Why then, you turned my eyes like a water spout ? (7) It appears, as if this body has its existence, simply to bear all complexities but only with the desire to see you this soul does not depart. (8) You gave me a lovable place in your heart, for a moment and carying to half of the way, why you forcibly threw me away ? (9) Why, my heart, well accustomed to wander by itself on lonely paths forgot its misfortune for a moment ?

21. स्ववशता सा कथं वीता (1) O dear ! how has your delicacy, produced a counter-acting effect, as it has hammered out all the gravity that I had. (2) I could not collect courage to reveal that turbulating desire, which actually is churning my heart. (3) The reason of such unavoidable state of my mind is nothing but mischievious intentions of 'Madan'. Self restraint that was reigning at ease, in my heart, has suddenly left me. (4) I do not know who is extracting my heart and taking it to you. Only

this is known that the world turned different as soon as I saw your marvellous beauty. (5] Oh. your beauty is that devine juice which may turn any one to life. But it is my ill fortune that I am compelled to drink only poison. (6) None, but you are reflected in my heart, in my words and in all my actions. Therefore I, though having identity, of my own body feel as if I have become part and parcel of your's. (7) I have never requested any, but to you since you have exactly bought my heart and I am unable to keep myself alive.

22. कोणमेकं देहि मे (1) Please tell me that effective method by which I could please your kind heart and also about an easy way to approach to it. (2) I have no such vital beauty which may attract some one as you possess, say then can any cripple access a mountain ?(3) I have no such oratory powers that over shadows the intellects,which you possess, say then, can innumerable stars set the darkness of night right ? (4) I have no such patience that surpasses even the patience of earth, that you possess, say then, O dear ! can storms move mountain ? (5) I have no such talent which casts its spell over all the world, that you possess; say then, can ocean be crossed by any canoe ? (6) I have no such wit; by which, one enters into anothers heart, suddenly trampling it, that you possess, say then, what should I do to win your affection. (9) I, also not having such a nice nature which makes one to enjoy by oneself; that you possess, say then, can ants cross the Ganges. (8) My earnest desire to have an abode in your heart, becomes a matter of laughter, yet I request for a very small corner in your enormous

heart, (9) then I pitiably poor shall become a god of all riches and treasures. But tell me my dear ! what will you loose by giving it.

23. इयती करुणा न त्वया कृता- (1) Oh ! while entering in my heart you have not shown even a little pity and you have churned and disturbed the peace of my transparent pure and crystal clean-heart. (2) The knowledge with which I had known the ways of the world, so far, has been overwhelmed and that wisdom too has been made inactive by you. (3) You have perverted the function of my mind, created acute darkness in my heart, entered stealthily and snatched a safe place there. (4) The stream of heart that was frozen so far and had never known any kind of turbulence has melted on getting a look of your countenance. (5) The mind that had renounced the world and had never known any kind of disturbance even on unfavourable circumstances, stirred by you. (6) I had never heard such a charming beauty that surpasses all other beautiful people, how has your beauty snatched away my patience ? (7) What has happened, happened without any conversation. That is really a painful matter for my heart. Why you never allowed me any chance to converse with (8) I do not know what is going on in your heart, how can I subdue my pride then ? My heart therefore has directed unspoken words to you.

24. मात्रसेन चम्पकायितम्- (1) This world appears quite fallacious than before, how it changed quite unintelligible to me ? (2) The sun has not attained the Taurus (वृषभराशि) and ponds have not dried so for, how then without any tremendous heat,

this heart is burning ? (3) Though clouds are not roaring in the sky, this heart is shivering. What a peculiar sound I heard, that only resounds in my heart suppressing all other sounds ! (4) Invain flew my heart, in search of that sound. Woe ! it is regretted that it foolishly acted as Cuckoo (चातक) that longs for specific drink from clouds only. (5) Neither Pondanus(केतकी) has blossomed nor Cadambas are waving their branches, what sort of this rainy season is,that delights me!(6)How is this rainy season in which neither nice looking Malti (मालती) creepers nor bright sign of Arjun tree(अर्जुनवृक्ष)or fully blossomed Yuthika(यूथिका) is seen ? (7) My heart rejoices on hearing your lovable sound though peacocks are not dancing and there are no rains. (8) Neither rippling sound of swan is heard nor the humming sound of drones, why there is delightful humming of Autumn in my heart ? (9) The earth is not diffused with the pollun of of long reeds [काश], why then this brightness in heart appears like that of Autumn ! (10) Neither the sky look foggy nor the birds have flown, then why this heart is quivering !(11) Neither new-shoots are seen in mango trees nor there is heard the lovely tone of Cuckoo, how is this spring that is perforating the heart. (12) Neither there are bent new - shoots of mangoes nor jasmin (मल्लिका) is rich with its flowers knowing clearly that there is no spring why this heart is sad ! (13) Having knowledge of the well known dictum 'jasmine never enjoys company of drones,' how then this poor heart is acting like jasmine and helplessly making itself sad ?

25. **हृदि काङ्क्षया विगत वय: –** I had nurished since long the

desire of having a match like you. This desire, remained; but life came almost to an end. (2) The desire, of having a match endowed with delicacy, acute reasoning and charm like you, remained, but life came almost to an end. (3) The desire of getting a handsome like you, seeing whom even groups of bellies would have become spell bound, remained, but life came almost to an end. (4) The desire of one enriched with a heart, lofty as Himalaya and deep as sea, remained, but life came almost to an end. (5) Desire of such a partner who possesses praiseworthy character and pleasing actions which others lack, remained, but life came almost to an end.(6)The desire of getting unforgettable–heart piercing-sight like that of you, remained, but life came almost to an end. (7) The desire of hearing lovely songs which fill heart, with amorous emotions, resounding day and night, like that of you remained, but life came almost to an end. (9) The desire of having your ambrosia like tender voice, remained, but life came almost to an end. (10) The desire of having your deep and grave voice, confusedly taking which as a sound of sea or clouds, peacocks become happy, remained, but life came almost to an end. (11) The desire of having your charming smile, rippling like wild stream and showering lovely flowers, remained, but life came almost to an end. (12) Your forgiving spirit that has ridiculed even the most forgiving earth and also the pride that you possess, remained, but life came almost to an end. (13) Your patience that echoes the patience of Lord Ram and peace, like that of you, remained; but life came almost to an end. (14) The desire of adopting

purity of heart in which all appreciable virtues would have reflected and also the delicate tenderness that you possess, remained, but life came almost to an end. (15) One who has been nicely created with all attractive virtues and who is absolutely faultless having respectable nobility, that you possess, remained, but life came almost to an end. (16) The desire of having shining personality that surpasses the shining Sun and what more, every thing would have been such as you possess, remained, but life came almost to an end.

26. **हृन्निलयं समुपैषि कथम्** (1) Why are you making your entry in my heart's dwelling just as a swan who enters in a lake ? And the heart, that is fascinated to you getting torture repeatedly. (2) Figures drawn on heap of sand distorts within no time, likewise, I who had occupied your heart, was forgotten in a moment (3) Your exhilarating figure has been drawn, on my stone like heart But who is there to wipe out that which is written on stone. (4) In your soft sand like heart there remained not a single sign of my figure but this heart began to beat several tunes. (5) Collections of ornaments well fixed with jems appear to me as a fire kindled and fanned by putting fuels and this substantial world all of a sudden became unsubstantial. (6) O, love ! How have you scornfully discarded this heart that was given to you as gift. O, merciless ! why your admiration is increasing continuously ?

27. **मृत्युरेव मृतः** (1) I had shut and bolted all the doors of my heart and was sitting silent. I do not understand, playing what trickery, and through which door you entered. (2) Why

you perforated my innocent heart with sticks and O, dear! Why your charming look turned hard as diamond for me. (3) Let, there be number of gentlemen, well adorned with numerous virtues but what of that if none could step in my heart. (4) What a remarkable quality is there in your beauty, virtues and in heart that created love at first sight ! (5) How deceitful is your charming beauty that overpowered all my senses ! (6) It is only you. Who fragmented my heart in to thousand pieces and now living in each, why are you tormenting me to this extent ? (7) When the grief of one particle of my heart was most unbearable. what can be said about the combined grief of all the thousand particles ? (8) This heart having desire to see you, is compelling me to keep body alive but how should I keep it, which is bitterly tormented with the fire of desertion. (9) My heart that is turbulent with grief can not understand any thing just or unjust and experiences of such a grief make me feel as if death itself has died. Where then, my heart has to take refuge ?

28. **पारसरत्नमिदम्** (1)Paras (पारस), the philosopher's stone is uselessly praised much because it could not turn even a small piece of iron without touching it (2) Buds having their union with drones and night on having it's union with moon, rejoices and also the lotus blossoms only on coming in contact with light beems of the Sun. (3) Why, man's heart too does not get fascination without union with the other Yet without any delightful union with you, my every bristle is tuning a new song. (4) Wandering upon this monotonus world my innocent heart

got a miraculous gem and only by seeing that my iron-heart turned as golden one. (5) Ah ! devoid of all virtues my humble and meek heart, O, dear ! how dazzled in a moment getting your shining rays ! (6) On seeing you, my blushing nature suddenly changed for a while and thereafter injured with the effective arrows of passions and further changed the monotonus life giving place to a smooth path of delightful charms (7) To test and to purify that golden one, formless 'Madan' kindled fire, in which, it being tempered with the fire, it is incessantly burning. (8) This new burning appears some-what vicious and therefore it would have been better, had that changed-gold turned iron as before.

29. **कथमिव न क्षीयते क्षपा** (1) Ah ! Why this long and deep night like blue sky does not come to an end, inspite of efforts to pass it. (2) The entire world is in deep slumber, but the existing grief is perplexing me. (3) It appears, as if taking excuse of stars, this night is laughing at me and also the beams of moon are emitting poison. (4) In clear-calm-water of 'Ganga' agitative flames of fire kindled ! (5) Where gone that self-reliance which was famous in all the world ? (6) The heart which was made normal by continuous persuading what type of grief aroused in it ?(7) Path of emotions has been trodden by strokes like that of the wild stream. (8) Various torturings are lengthening like ill-fortune (9) When limits are well known why this heart grieves invain. (10) Alas ! You will not turn up again is perfectly known to me yet I live invain.

30. **अत एव न मे क्षीयते क्षपा** (1) O, love: ! your lovely words

resound in my ears, so this night does not come to an end. (2) These resounding words vibrates in my ears each night and that has taken away my sleep, so this night does not come to an end. (3) The atmosphere filled with your sweet voice and it appears as if clouds have eclipsed the night, so this night does not come to an end. (4) Ears have filled with ambrosia and it seems that the desire of hearing any other voice has ended, so this night does not come to an end. (5) As sun overshadows the world with his bright rays, similarly my wit and wisdom has been overwhelmed by you, so this night does not come to an end. (6) Your delightful as well as charming figure appears before my eyes, so this night does not come to an end. (7) Your look, that is pleasing like fresh honey, has become static in my heart, so this night does not come to an end. (8) Wild stream that proceeds forcefully destroying its edges, likewise my heart has stirred by your nice words, so this night does not come to an end. (9) Your smiling words come out before me like falling of flowers in bunches, so this night does not come to an end. (10) Since I truely like to have ceaseless-amorous-talks with you, it is better that night-may double or redouble it's span, so this night does not come to an end.

31. **स्नेहबन्धनं विना** (1) In fact life becomes uselessly aloof without ties of affections. Let this world be full of it's people, what have I, to do with it ? (2) How this life has become so inanimate without him, whose name, even, was not known to me since my birth ? (3) My life became your's immediately at your first glance. I feel, it is exactly impossible without any

influence of previous birth. (4) Neither had I any past acquaintance nor any conversation with you, yet I felt 'the heart begins to converse when one loses one's tongue.' (5) Why wise people say that affection always has pleasing-coolness ? But I feel excessive warmth in heart, being tied with affection. (6) My heart is burning due to this fire of desertion and that, can not attain peace, without having your water-like pleasing look. (7) It seems as if you like a conjurer, conjured up germination in seeds on my heart's sterile land. (8) My life so for was only a mean that itself has now become an end. (9) O, dear ! how long would you keep me waiting ? Why do you not think over it ? Have you firmly decided to come only after my death.

32. **दयसे न किम्** (1) O love ! why do you not show any mercy though you live in my heart. You are so proud, that your diamond heart does not perplex seeing my grief. (2) Why your personality fleshes without hindrance and does not leave my heart. But your heart has become so hard only because of my misfortune. (3) You have by your delightfully mild look drowned me in ambrosia-lake and not a single straw is there to save me. O, love ! how you played such a mischief. (4) The heart being totally cut off from living affection had become a desert. My such heart melancholiac and dark is only deriving brightness from you. (5) My ears that had enjoyed and liked your sweet voice once, any other equally tender voice feels crude due to it. (6) Cuckoo, who is well contented enjoying its union with mangoes, how can it get satity from acacia (करीर) full of thorns ? (7) This heart never flirts as it is already fascinated

with your virtues ? Swan that rejoices living in great lakes, how can it get pleasures in small ponds. (8) My heart has entangled in you, who possesses genius, like the goddess of wisdom-and glazzing fame like that of moon, say then how can such a heart gets delight from others.

33. **विशकलिता विकचवनीयम्** (1) Charmed with blossomed and incensed flowers and filled with humming of drones, this lovely garden has not only been destroyed but bitterly trampled by the gardener himself. (2) Being tempted with love, the darkness like group of drones and also like blue lotus is fading away. More over a fresh bright hope has originated in my heart. (3) Forest conflagration turned, even dense & thick trees, into ashes and Fie ! the clouds saw all these standing mutely. (4) All the regions being lonely and left bitter by separation akin to snake-bite and on arrival of rains, longings of my heart strengthened. Oh ! where am I to get my desired longings fulfilled. (5) I counted stars without dropping my eyelids during night. As a result, I have seen the nights gradually changing in lime-lighted-east. (6) Inside, the frozen-sea that has melted, conflagration continues quietly. Why it does not come to an end ? (7) Has not this sea like heart experienced several tidal-waves-turbulences which the cruel moon strangled. (8) If 'to breath is life' of any perfect as well as unhurt one then am I, the deserted one who breaths heavily, not leading a better life ? (9) When naughty drones came in contact with flowers, this helplessly quivering creeper tumbled before. Why such a contact of naughty drones happened with its flowers ?

(10) Attachment like a frenzy of poison is making my heart unconscious. How my smoothly going life has turned bitter like poison. (11) Whom I desired did not gave similar response to me and due to mischiefs of fate I was reproached. Besides being troubled with ceaseless strokes, I was contempted even by your tender smile.

34. **मम जीवनलतिके** (1) Oh, my life's creeper ! what for you live when no tree is there to embrace you tightly ? (2) You are endowed with blood-red fresh leaves and also filled with new-shoots. But O, heart ! there must be some sort of short-coming due to which you are not enjoying pleasure and no tree is there to embrace you tightly. (4) You are enriched with highly incensed flowers and well praised with love-displaying-drones. Yet you do not reveal the reasons of your sorrow as no tree is there to embrace you tightly. (4) Your outwardly beauty looks very rich and your incense fills- the atmosphere every where. Yet you do not attain peace as no tree is there to embrace you tightly. (5) Your heart is attached to some far installed tree and the prickled path has several more huddles Ah ! why are you sacrificing your life in his absense, as no tree is there to embrace you tightly.

35. **द्विरेफता विहीयतां सखे** (1) O, drone ! You can come and delight yourself, but O, well wisher ! do not play your double-dealings. (2) O, Well wisher ! you should not neglect that group of lotus who has become feeble due to your desertion but turn atleast once to it. (3) When earth turns wet and

muddy toads rejoice with their cry. O, well-wisher ! Cuckoo should better keep mum defaming its fate. (4) O, well-wisher ! why should the Cuckoo, not jovially celebrate the spring that comes well rich with mango new-shoots. (5) O, well-wisher ! let the Chatak (चातक) die of thirst but he who loves only clouds should never be defrauded by showing flakes of smoke. (6) O, well-wisher ! why should that very 'Chatak' not get satity of his thirst turning his beak up-wards when loaded clouds are seen. (7) Ah ! at the very outset of night how ruddy-goose (चक्रवाकी) can be saved from drowning in deep sea of separation ? O, well-wisher ! better to stop the sun going to set is the only remedy. (8) As you are much more dear than my life, O, well-wisher ! you ought not have acted mercilessly and smashed the heart. (9) O, well-wisher ! when fate is all in all, and union is not destined, hark ! better to carry life this way or that way, censuring the fate.

36. **तव दर्शनैषणा** (1) As unlimited grieves take their abode in heart, it must not be said a whit. (अणुपरिमाणं मनः) (2) When every thing is predestined why this heart does not feel contented. (3) Nothing charms this heart since I saw you and this tongue always enchants your virtues only. (4) Crossing many sea of difficult troubles, the peace that I attend, has become wasteful without you. (5) This heart does not feel comfort even for a moment as all world appears to me without inhabitants. (6) Ah ! why there was separation if the union was affected by any influence of previous birth. The desire of seeing you does not [redacted] leave me even for a moment. (7) Keeping aside it's

inconstant nature my heart has become constant and bold to win your heart. (8) Ah ! who can ascertain, the condition of my heart which desires to get a gold-deer that never exists. (9) How all, self-feelings mixed with that of yours, as my own existance does not appears to have any entity of its own. (10) O, Misfortune ! what should I say if I am to drink poison even when ambrosia-like-beloved is present before me. (11) O, love ! if I am not given a desired place in your heart; Ah, Fie ! to such life. Why is it-being lived.

37. नो लभ्यसे मया चेत् (1) Take it for granted, I have become yours. If I do not get you I will make my soul depart. (2) On perceiving you, I was so much perplexed that I could find the the only desire of seeing you again and again, in my heart. (3) I wasted all my days uselessly without you and there is none to apprehend my love. (4) Your love-less-ness is crossing all limits yet, O, dear ! I am unable to apply any check on myself. (5) Where should I engage this poor heart ? Though being discarded I am unable to quit this love. Where has gone my self-pride ! (6) Since you have not given me any resort, I will have to embrace death. Even my patience is extremely discrediting me. Ah ! yet I am keeping myself alive. (7) Your funny words tinkle in my ears continuously. Ah ! why have I heard those melodious voice. (8) How many times spring might not have come during this life, but in this dry tree, new-shoots were never seen. (9) Neither have I taken poison nor have burnt 'my-self'. It is but my keen passion of lust that has kept me alive.

38. अतिथिरसौ (1) What a peculiar kind of guest entered in my house and no less peculiar actions were his that he forcefully snatched away my heart, without my permission. (2) The appreciable virtues, as etiquette, gentle feelings and patience abandoned me following the course of my heart. From where came such playfulness ! (3) What a peculiar kind of ignorance pervaded that my reasonings gave up ! Where has gone that notion of illustrous-linage about which I was helpless to know owing to the darkness ! (4) Leaving aside all scandle this heart accompanied that and also it paid no heed to the fears that may stand due to contempt of that with which it went. (5) Eager to have a look at that, this silly heart could not even think about the heart of him, whether harsh and loveless, whom he was accompanying. (6) How you builded a nice dwelling in my heart and why you dwell in it all the time, when you have not assigned me, O, dear ! even a whit space.

39. प्रीतिरीतिरीदृशी (1) Who has heard such ways of love as moth has established ! see ! his agitation does not touch the heart of flames ! Ah ! such is the one-sided-love ? (2) I saw your glittering face once only, how has it stamped a seal upon my heart ? I considered it, as a result of the influence of my previous birth. Ah ! such is the one-sided-love ! (3) The only feeling is this, that your heart does not get any fascination in mine because the awakening of memories of previous birth took place only in me. How can such an acute grief be borne by me ? Ah ! such is the one-sided-love ! (4) My mental state like that of a frightened fish out-casted by water does not get

relief without you. Never has one heard the union of 'Chakore' (चकोर) with the moon. Ah ! such is the one-sided-love ! (5) How can you apprehend, what is going on in my heart ? Is only the agitation of separation decided in my fate. Ah ! such is the one-sided-love ! (6) I prefer what ever you decide in my lot. This agitation therefore must continue with me, is my wish. Why my living conscious has been intermixed in you. Ah ! such is the one-sided love ! (7) I do not understand, what should I select and what should I avoid for my reasons seem to have been smashed, and the life appears to me quite worthless without you. Ah ! such is the one-sided love !

(40) हृदयेन मे तरलायितम् (1) I had made my heart like a stone collecting all scattered emotions. What kind of spell you casted that my heart melted atonce. (2) Circled by files of tortures my life had always been in disorder and that has really become well ordered getting a little pint of your love. (3) I could not see my thick tree-like fortune bearing any fruit but it bore fruits only when the thought of union with you came to my mind. (4) I always got in my share prickled path but only after getting company of pedestrian like you, those sharp prickles turned into tender flowers. (5) Unfortunately my all life was sprinkled with poison. How that poison changed into ambrosia just after seeing you. (6) There are no riches greater than the affection of heart. Thinking it, all the fame as well as all luxuries have been kept aside by me.

41. कथयस्व मे मनस्त्वम् (1) You kept mum when met with your love and now you look so sad when he went away. Then tell me

my heart ! why you deceived me ? (3) Could you not get any one of your liking. Then tell me my heart ! with whom you are to be united ? (4) Always you got undesired upon this earth. Then tell me my heart ! how there had been such a sudden change ? (5) Ah ! in your peaceful heart, who has stepped in light footedly. Then tell me my heart ! how he forcibly snatched you ? (6) Whose, mere conversation cures all of your anxieties. Then tell me my heart ! what his name is ? (7) Whose touch shivers each and every bristle, then tell me my heart ! how you got your-self tied with it ? (8) Whose union makes you extremely happy, then tell me my heart ! the path that may win his affection ? (9) Since your birth you had never experienced such a pleasent pain. Then tell me my heart ? how are you getting that very pain.

42. **चेतो भाविनि जन्मनि** (1) Because of the sin of my previous birth, I shall not get your company, but, my heart strives for union in next birth. (2) O, cruel ! you have broken my affectionate-heart in such a way that it has become a problem to make it good now. But, my heart strives for union in next birth. (3) O, Lord ! beautiful, delicate and incensed-flower-like heart I presented and you did not accept it, yet, my heart strives for union in next birth. (4) I do not claim any praiseworthy virtues yet I am keen to get you. Why then, this heart is trying to wipe off the lines drawn by cruel fate. And my heart strives for union in next birth. (5) Lute of my heart that was ever sad and silent is expanding its tune now; only after getting your company. Yet my heart strives for union in next birth. (6) This new, cheerful

and immortal sound produced new-love-tune and these are expanding my passion. So my heart strives for union in next birth. (7) Your bright personality has cut-off all my inner darkness and you making your presence in all my bristles adopted quite contrqdictory attitude. Yet my heart strives for union in next birth.

43. **न विन्दसे त्वम्** (1) You are attempting invain to get the ungettable. Ah ! in this oasis you will not get water. (2) It is admitted that entire world is charmless without love; but from sand, you will not get oil. (3) Inspite of the existence of this great ocean, could you satisfy your thirst ? No, from such salted-water, you will not get satity. (4) It is well known that you can not live without water, yet, O. 'Chatak' ! (चातक) from this Autumn, you will not get life. (5) Can love of drones is believable ? O, lotus ! from that drone, you will not get love. (6) You decrease and increase, following whose actions, O, ocean ! with that moon, you will not get union.

44. **सुखं क्वाद्य गतम्** (1) Lovely earth is the same, reason is the same and I too is the same, but I do not know, where my pleasures have gone ? (2) I can not derive joy from that very thing which rejoices all the world. Say ! when my heart was attached to luxuries ? (3) In the deep bottom of my heart sea of emotions was turbuleting but no emotional one has plunged into it. (4) Gems in that ocean have gone astray due to tempest, only because they were not bound with the cord of love by some one. (5) The new nest enriched with all the love that I imagined was burnt before its execution. (6) Who is

competent to keep in control, the mighty waves of ocean, but, O, dear ! your love only can control this flood.

45. **नैव तथापि** (1) Let, water lily (कुमुदिनी) take company of the sun and lotus take charm in the moon, then also O, dear ! my heart can not remain aloof from you. (2) Let, night take company of day and let full-moon-night feel acute pain, then also, O dear ! my heart can not remain aloof from you. (3) Leaving aside all kinds of unsteadiness let this lightening be static amongst clouds, then also, O, dear ! my heart can not remain aloof from you. (4) Let, ocean get all contempts turning as little as a pond, then also, O, dear ! my heart can not remain aloof from you. (5) Let, the shadow run before the lamp and let the sun rays emit coolness, then also, O, dear ! my heart can not remain aloof from you. (6) Let, this cool moon with its ice-like-beams make the earth tremendously hot, then also, O, dear ! my heart can not remain aloof from you. (7) Let the people embrace death, even after drinking ambrosia, then also, O, dear ! my heart can not remain aloof from you. (8) Let, the cold dew and heaps of camphor may challenge the conflagration, then also, O, dear ! my heart can not remain aloof from you. (9) Let people search and get the unattainable flowers of the sky and also the horns of rabbits, then also, O, dear ! I can not remain aloof from you.

46. **निर्बन्धो मे मनसि** (1) What type of rigidity has over-come my heart that I can not leave my hopes to get you, even after knowing the fact that I am not liked by you. (2) What else is there greater then the ties of love, yet it is painful that you regard

agility of others greater than that. (3) On remembrance of your moon-like-personality my Chandrakant-like-eyes (चन्द्रकान्तमणि) always shed tears. (4) On enjoying your lovely and charming virtues, O, love ! those sea like virtues are creating turbulence and churning my heart. (5) Hearing your sweet voice once, the desire to hear them again and again is extremely increasing my eagerness. (6) Your hard-hearted-ness and deceptive nature is already known to me. Yet my heart that was swiftly entangled in you does not any solace. (7) You do not leave this poor heart during the day and also during the night, that is why my ever companion this loneliness has frightened and ran away. (8) When you had sprinkled life in my ruined-garden of heart, how then you cruelly pulled all out by extracting the roots. (9) The knowledge of, that with whom this life I spent, is forgotten and now death appears lovely than this dead life. (10) I am neither desirous of luxuries, nor of merriments or of salvation. My only desire is to get abode in your heart, from where I have been expelled.

47. **हृदयस्य गृहं ज्वलितम्** (1) Oh ! My heart's-nest that was really calm, aloof and a charming, has burnt but I could not know it. Wonder ! how my life walked ahead on such uneven path ! (2) I could not understand about sleeping grieves that were there in my heart's acute deserted corner, well covered with the darkness. (3) Naturally, therefore, this life went on almost happily, as those grieves remained asleep in that darkness of heart. (4) Those grieves combined with pains anxieties and so many huddles being duly wrapped in darkness,

never awoke. (5) But on getting light of your bright face this heart awake suddenly and also lighted by that piercing grieves churned this heart. (6) My renowned reasons-disappeared and also my skill left me, leaving myheart tumbled and discontented. (7) Ah ! time is speedly fleeting likewise my patience is also abandoning me. My heart though that was adorned with self-steem, never know an easy submission. Yet it is you who made it submissive. (8) My reason is exactly unable to discriminate whether such is a happy state or a state of sorrow. How ever it appears as if a ditch has been dug to engrave that reason. (9) As sea raises its agitated waves on seeing the moon, in the same way hearing, sound of your charming voice, my helpless heart is vibrating. (10) How firm your image, installed in my heart's altar that it does not leave, even for a moment and it perplexes this heart (11) Your calm and serious intellect; what ever thinks correct at it's first out set and which never needs any amendment, by that only this heart has been taken away, (12) But how the very decision of your reason in respect of me, became a matter to be amended. Ah ! this is my illfortune which compels my poor heart to agitate constantly.

48. अनवसानम् (1) This never ending grief has neither subsided nor shall subside. This tale of mine, has neither stopped nor shall stop for a while. My agitated heart neither rejoiced nor shall rejoice. What a nice 'Manogya (मनोज्ञ) who is well known to read all the layers of heart, you are ! Fie ! to you, that you could not get knowledge of my heart. (2) O dear ! what I experienced that is inexpressible by words and due to

continuous flow of my grief-tears, even the alphabets have become faint and the dictionary though over flowing with words was neither able nor shall be able to narrate the tale of this ruined heart (3) Neither my remembrance was there in your heart nor shall it be. However it is you who is interwoven in all these stanzas. 'Oh, my horse like passions ran speedily on seeing you whose passage of heart had neither been trodden nor shall be trodden any more.'

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